

# MOODY BIBLE INSTITUTE MONTHLY

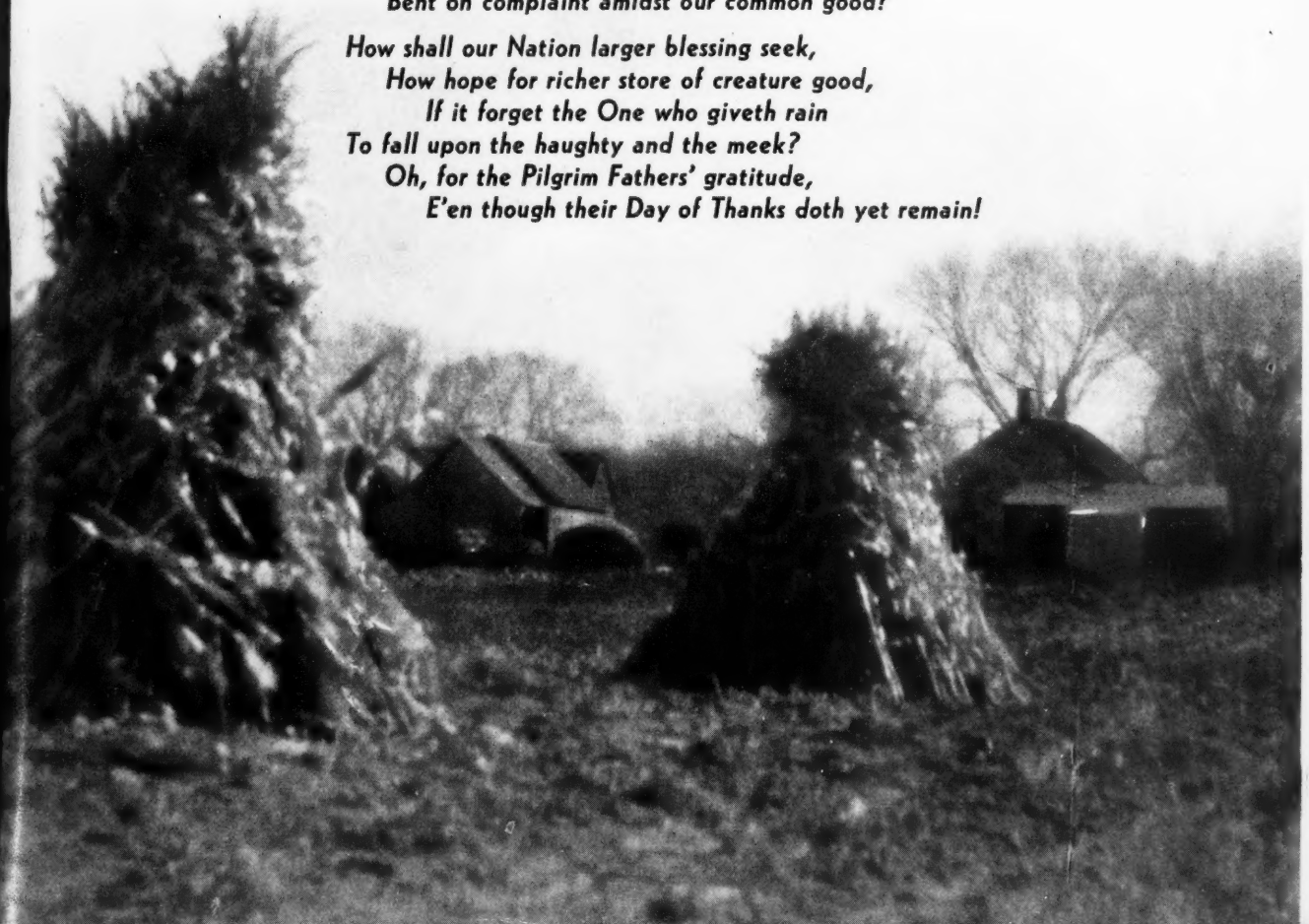
November • 1937

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## *Gratitude*

By William M. Runyan, Chicago, Ill.

*If, from a lofty summit, vision ran  
To meet horizons of our vast domain—  
Its East, South, West, and rugged North—to scan  
Its mountains, valleys, fields of ripened grain,  
Think you the largess of God's hand would find  
In human hearts rich sheaves of gratitude,  
A harvest of thanksgiving? Or, a mind  
Bent on complaint amidst our common good?  
How shall our Nation larger blessing seek,  
How hope for richer store of creature good,  
If it forget the One who giveth rain  
To fall upon the haughty and the meek?  
Oh, for the Pilgrim Fathers' gratitude,  
E'en though their Day of Thanks doth yet remain!*





## SCHOOLS

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Publication Manager

WILL H. HOUGHTON  
Editor

CLARENCE H. BENSON  
Associate Editor

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## Helped the Jews!

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If ever in their history the Jews needed your help, they need it now.

A Hitler in Germany, a Stalin in Russia, persecution in Poland, bloodshed in Roumania—the age-old cry of the Jew pierces the heart of every true child of God—Wohin sol Ich gehen? Where shall I go?

Can you afford, as a born-again follower of the Lord Jesus Christ, to shut up your bowels of mercy to that haunting wail? The old time heathen of Haman's day, in the hour of Israel's distress, *helped the Jews!* Can you do less than those Godless heathen did? And do you know a truly better way to help the Jews now than to point them to the only cure for their troubles, the Lord Jesus Christ? Think it over; then write us. Some day you'll be glad you did. The promise of God is still valid, "I will bless them that bless thee." Gen. 12:3.

Our world-wide testimony to Israel is worthy of your faithful prayers and sympathy. Your help is always needed and appreciated. "THE CHOSEN PEOPLE," loved by Bible students for its helpful information on prophecy and the Jews, is sent to all contributors. May we hear from you?

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# Moody Bible Monthly

NOVEMBER, 1937

## EDITORIAL NOTES

The Magazine Board has prayed earnestly that the present number of the MONTHLY may be a means of blessing to many homes.

Your attention is called to the **This Number** story of one homemaker's life and influence as it is written by

Dr. Hugh R. Monro, "Bearing the Heavenly Name." How much that type of mother is needed in these lands called Christian!

On the Youth Page will be found a question and answer article on "The Home," by Mrs. Carl Gray. Mrs. Gray won national attention when the Golden Rule Foundation named her the "American Mother of 1937." In addition to her highly successful homemaking, she has had a wide ministry in teaching women's Bible classes.

Can you help us spread the message of this number? We are so anxious for it to find a field of usefulness.

\* \* \*

"For I know him, that he will command his children and his household after him" (Gen. 18:19).

**God and the Home** "And thou shalt teach them diligently unto thy children" (Deut. 6:7).

These texts, though separated by centuries, enumerate a principle which is as old as the world and as enduring as the stars. One is a word of commendation. The other is a word of exhortation. But both remind us of the divine providence in the making known of His will from generation to generation.

Whatever may be the historian's explanation of the persistence of the Jewish race, the method of it is evident. God preserved their racial identity by way of their home life. When the Jew did not have a country, when his temple was destroyed and his synagogue nailed up, he still had the home. And there, according to the ancient command, he worshiped and taught his children to worship.

The biologist thinks in terms of the race, the historian in terms of a nation, but God plans in terms of individuals—and those individuals clustered in the family relationship. God started with a family in Adam. In due time He called out Abraham and made a new start with a family from him. And when God completes His plans He will have for Himself a family, for the One who is the only begotten is also the first begotten.

Home should be the place where the children are given the knowledge of God and reminded of the necessity of answering to God. In turn they should recognize the sacredness of homemaking responsibilities. When a generation ignores God in the home, it will deny God in the nation and will put itself in a place of danger. Every home-wrecker needs to know that God will not always be mocked.

Have you ever noticed how Luke records Christ's interest in the home? Perhaps it was because of the fact that he was a physician and therefore had concern for the home and its problems that Luke made note of the home experiences of our Lord.

In chapter 4, Jesus entered the home of Peter to drive from it its scourge of sickness. In the eighth chapter He entered the home of Jairus to bring life and comfort. The tenth chapter records His visit to Mary and Martha with its indication of friendship. To the home of Zaccheus in the nineteenth chapter, Jesus brought salvation, and in the twenty-fourth, the believers at Emmaus found communion with Christ as He became the center of their home.

Life, comfort, friendship, salvation, and communion are all in the home where Christ is given His place. Yes, indeed, God is interested in your home today!

\* \* \*

Perhaps no one would deny that the home life of America has degenerated during the past twenty years. The differences of opinion would arise over the cause and the remedy.

**The Home and Its Enemies** A Chicago judge, who recently made an all-time record by granting twelve divorces a day for nine months, said:

"I shudder when I think what the future holds in store for our youth if divorce continues to increase within the next decade as in the last.

"I am not proud of my record. It causes me concern and sadness. I fear for our youth because the home is the bulwark of the nation. The family unit is that upon which the entire social structure rests. Divorce is serious because it destroys that unit."

Speaking of contributing factors in the break up of the home, he lists sex literature and freedom of present day mixed drinking in such places as "cocktail bars."

His remedy is excellent!

"There is one solution of which I am sure. That is the return to the good old Christian virtues and the good old Christian type of family life which once was the rule in our nation. This will curb the causes of divorce, I am confident."

\* \* \*

It is said that the Persians have a saying, "When you go to war, say a prayer; when you go to sea, say two prayers; when you get married, pray all the time." The original Persians may have been facetious in coining the sentence, but in all seriousness they would say it if they could see American divorce statistics. The cheapness of marriage is seen in the

flimsy grounds on which divorce actions are brought in the moving picture section of this alleged civilization. In that business where processional whoredom seems to have acceptance, actual divorces have been obtained on such grounds as "Hal likes to read in bed," "M . . . liked sailing and I liked tennis," "He shook his golf sticks at my canary," "He preferred a book." One actress was married to a bacteriologist and when she got a divorce it was on the ground that, "He said I had the mentality of a ten year child." Or perhaps he was studying a specimen. It could be funny except that it is stark tragedy.

\* \* \*

There are five great stones which must be in the foundation of a home if it is to endure the storm and stress of life. The first of these is really the cornerstone

**Building a Home** —a united faith in Christ. The new homemakers must themselves be Christian, and then in the realization of the Lordship of Christ they should surrender their homes to Him.

The second great foundation stone is mutual love. The word "love" has been cheapened by erotic literature and sex movies, but love itself is still a fact and can be as pure and clean and unselfish as it ever was. Those who see in love only a physical relationship should expose their unclean minds to the wholesome tribute which R. L. Stevenson paid his wife:

"Trusty, dusky, vivid, true,  
With eyes of gold and bramble-dew,  
Steel-true and blade-straight,  
The great Artificer  
Made my mate.

"Honor, anger, valor, fire;  
A love that life could never tire,  
Death quench or evil stir.  
The mighty Master  
Gave to her.

"Teacher tender, comrade, wife,  
A fellow-farer true through life,  
Heart-whole and soul-free,  
The august Father  
Gave to me."

The third stone of foundation is mutual confidence. To believe in the other person and to walk so circumspectly as to be entitled to confidence is to do much to stabilize the home. Edmund Burke could proudly say of his wife, "She was not made to be the admiration of everybody, but the happiness of one."

Another stone is that of mutual encouragement. How important is that bearing of one another's burdens which makes for sympathetic understanding and identity of interests! To cheer the other on how splendid, and how it strengthens the tie!

There was a typical New England blizzard the day Nathaniel Hawthorne lost his



position in the custom house at Salem. In great discouragement he plodded his way home to break to his wife the bad news. Her response was a smile and a kiss, and this word of encouragement, "Now you can write your book for which you haven't had time." He did, and the course of his life was changed by his courageous, encouraging wife.

The other stone is mutual thrift. It has been said of old that when debt comes in the door, love goes out the window. That may not be exactly true, for there are at times unavoidable debts. Certain it is though, that careless use of money by one or two members of the family can do much to rob the home of security.

If yours is a new home, begin with Christ and build it up with Him. You may not have prosperity, but you can have peace. Prosperity is getting what you want. Peace is wanting what you have.

\* \* \*

More than two generations back there lived in London a Wesleyan minister, Rev. George B. Macdonald, and his wife. Not being modern, they welcomed to this world six children. Four of the five daughters lived in such a way as to leave well-remembered names.

Alice Macdonald stood one evening beside Ruyard Lake and there pledged her love and life to Lockwood Kipling, a youth headed for India. When a son was born, the parents thought back to the night and scene of their engagement, and they named him, Ruyard Kipling.

Georgiana Macdonald married an artist who later won fame for his skill, Sir Edward Burne-Jones.

Agnes Macdonald likewise married a youthful painter. His name was Edward Poynter, in due time president of the Royal Academy.

Louisa Macdonald turned from the circle of artists and writers around her to marry a quiet Christian engineer. His name was Baldwin, and their son, Stanley Baldwin, has not only been premier of Great Britain, but has for many years been a lay preacher of the Methodist Church.

Thank God for the abiding influences of a really Christian home!

\* \* \*

It is written on our coins, but is it true? Our forefathers thought of our country in such terms. Even those who were not individually pious understood "In God We Trust" in general terms that a nation needed God and should not and, with safety, could not count Him out.

Apart from the engraved declaration from the mint one hunts in vain for any recognition of God in the utterances of our governmental leaders. Some of those leaders supposed to be particularly dynamic, seem to take pride in the use of profanity. Little minds think profanity is a sign of manliness and ruggedness, when it only indicates a shallow mind and a drought-stricken vocabulary.

Where are the Christians in it all? Why the guilty silence? Hell is having a field day. The race track gambler, the sports promoter, the purveyors of sex filth by way of screen and press, the drug store booze peddlers—all of these are vocal and triumphant, and the Christian is silent or participating.

War threats, crime waves, social unrest—none of these disturb our governmental lead-

ers. They are busy with plums and patronage. Have they never heard that "righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34)? We cannot leave God out of it and continue. Rome burns even while they fiddle.

The most distressing feature is the lack of understanding that God will not be ignored. He has a stake in the nation. Can we not have one influential voice reminding the nation that God "is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6)? Cannot some of the lying cigarette-advertising voices of the radio be stilled, and some clean, strong manly voice be heard calling a nation to repentance before God?

Remember the declaration, and take warning, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17).

\* \* \*

Perhaps this name will mean little to many who read it, for this servant of the Lord has been quite in retirement during recent years.

The news comes to us of his departure for heaven at the ripe age of eighty-two.

**Rev. Ferdinand Schiverea** Mr. Schiverea was one of the early workers with D. L. Moody. He helped in the great World's Fair campaign, and for many years returned to Chicago every summer to conduct tent meetings under Institute auspices. He lived a useful life, and we may be sure he has had an abundant entrance.

\* \* \*

We have asked before for your list of favorite books. Some have responded, and we are grateful. We have not ignored your contribution, but in January

**Books for Bible Students** (the Preacher's Number) we plan to use these lists. Other suggestions are invited. What books have helped you in your Christian life or in your ministry? And watch for January.

\* \* \*

Here is an important editorial from the *New York Times*. Comment would be superfluous.

**The Prayer Answered** "Our readers may be anxious to know what came of William Allen White's prayer for rain which was quoted a

few days ago. He asked, it will be remembered, for another inch and, if possible, 'all in one gully-washing shower'—and before July 15. It is a happy office to report that the rain came and within the specified time. Whether in the specified measurement is not mentioned, though it is to be inferred that it did, for in the editorial columns of the *Emporia Gazette* of July 17, the general statement is made that the soil was 'thoroughly soaked.' And now there is no July drought to fear; 'no blistering sun, no scorching heat have curled the corn.' The early corn is in tassel everywhere in central Kansas (and not alone in Neosho and Cottonwood Valleys). With corn and wheat assured and the unfailing forage crops of the autumn, it looks to this Elijah of Kansas 'as though this part of the country was in for a fine and prosperous year.' A good wheat crop is going to market 'at a gorgeous price,' and 'corn again waves its scepter over a happy land.' Behold, he adds, the 'ever normal Kansas.'

"But he does not stop with that flourish of prophecy. He ends his brief editorial with an admonition to his fellow-Kansans to be mindful of the source of their bless-

ings (for no one need leave Kansas these days 'for any other climate on earth') and to put up this prayer of thanksgiving: "And now if there is any righteous man in this region, let him get down on his marrow bones and thank the good Lord for the blessing of this year."

\* \* \*

One cannot help but wish that others could have the deep convictions of the Christian gentleman who wrote the editor as follows:

**A Serious Problem** "I am a druggist. From the time our little town was founded up until a short time ago, it was a quiet, clean place with its

three churches full and everything you could ask for in a town. Sunday was a day of rest and quiet. About five or six years ago, ice-cream parlors began to open Sundays, some grocery stores remained open Sunday mornings. Then came the beer gardens and the picture show, all open on Sunday.

"The demand has been increasing that I also open on Sundays and keep liquor. We have always stood ready to answer any emergency call in case of illness on Sunday. This I believe to be right, but to open my store on Sunday for commercial purposes I feel is wrong. Very little medicine is sold by the majority of drug stores on Sunday. If they were held strictly to the selling of medicine, few drug stores would be open on this day.

"I was brought up by a dear mother to remember the Lord's Day and to keep it holy, to do all my work in six days, and to rest on the seventh and serve my Master. I have tried to do this and have done much work with young people. This decision now faces me, but I feel that if I were to do these two things I would be selling my soul and the price would be too great, and that I had better get out and find something else to do. It seems to me if I did those two things, I would lose the respect of all these young people, as well as doing it in the face of the teachings of my Master, and that would be more than I could bear."

How sad that this good man should be faced with such a problem! Sadder still is the fact that multitudes of professed Christians have conformed to what the godless around them are doing and have had no struggle at all! All honor to the man noble enough to have standards and courageous enough to stay with them!

\* \* \*

D. L. Moody's world-wide reputation as an evangelist somewhat eclipsed his early accomplishments as a Sunday School worker.

**D. L. Moody and the Sunday School** However, no list of the great Sunday School leaders of America would be complete without the name of D. L. Moody. Long before he was known as an eminent evangelist he was busy building up the biggest Sunday School in Chicago.

The Moody Centenary should afford a special incentive to the Church for a much-needed revival of the Sunday School. Not only are there thirty-six million American children and adolescents unreached today, but in the last decade there has been an alarming decrease in Sunday School enrollment. Pastors and superintendents who are interested in a forward movement in the Sunday School may obtain free two pamphlets, *D. L. Moody and the Sunday School* and *Moody Day an Annual Memorial*, by communicating with the D. L. Moody Celebrations, 153 Institute Place, Chicago.—C.H.B.

Moody Bible Institute Monthly



# The Cause and Cure of Error

By REV. VANCE HAVNER, Charleston, S.C.

*Ye do err, not knowing the scriptures, nor the power of God.—Matthew 22:29*

**W**E LIVE in a world of error. "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6). "The way of man is not in himself: it is not in man that walketh to direct his steps" because "the heart is deceitful above all things, and desperately wicked" (Jer. 10:23; 17:9).

Our age prides itself on its wit and cleverness and brilliance, but no generation has suffered more from ignorance and sin. Our jails and penitentiaries, our hospitals and insane asylums are filled by human error. And those of us who escape these institutions bear branded upon our bodies, our minds, or our souls the marks of proof that "all have sinned, and come short of the glory of God."

## The Failure of Modern Enlightenment

In the last fifty years we have learned many new and amazing facts about the world in which we live. But the average man today knows no better how to live in this world than his predecessors of centuries ago. We correct one social evil to find a dozen new ones in its place. We conquer an old disease and find new ones at its heels. We build schools and churches on almost every other corner, but our jails fill with youths under twenty-five, and our churches are deserted by a mad generation loving pleasure rather than God.

We may dress modern man in up-to-date attire, put a college diploma in his hand, place him in a limousine with radio installed, start him down an American highway with ten thousand comforts and conveniences at his beck and call, but if left to himself he is as dumb as a sheep. He knows not whither he came nor where he is going. He wanders in a wilderness of error, and winds up in eternal hell. For if he knows not the Scriptures nor the power of God, his life is one long failure. If he listens not to God's written revelation and does not know the power of God's saving grace, he is as hopeless as the crudest savage in darkest heathendom.

Back of all the heartaches and sorrows; back of all the suicides and divorces; back of all the insanity and infidelity; back of all murder and robbery and immorality; back of all strife and war; back of all twisted lives and blasted hopes and shattered characters; back of all the pain and fear and worry and misery of this unhappy world, stands the eternal word of our Lord and Saviour Jesus Christ, "Ye do err."

## Floundering in Darkest Ignorance

And back of error stands ignorance. "Ye do err, not knowing . . ." Now if there is any one thing in which this present age takes peculiar pride, it is knowledge. But if this verse which our Saviour gave us is to be the yardstick by which we measure men, then there never have been more ignoramuses to the square mile than we have with us today. For, although we are being



Rev. Vance Havner

fed knowledge and information by schools, radios, books and newspapers, by every manner and means, according to this divine standard, we are floundering in darkest ignorance, for was there ever a generation that knew less of the Scriptures and the power of God?

This is what blights the world today. This is the secret of all our misery and woe. We live in error because we live in ignorance—ignorance of the Scriptures and of the power of God.

I anticipate someone asking, "But surely you do not mean that we are ignorant of the Scriptures today when the Bible is still the best seller, when almost every home has at least one, and when the Scriptures are being published all over the world in hundreds of languages and dialects?" Indeed I do. Knowing the Scriptures is a different matter from owning a copy of the Bible and having it convenient on the center table for the minister's visit or for the family record of births, marriages and deaths. Nor does knowing the Scriptures mean merely knowing an array of facts about the Bible, memorizing certain chapters or being able to recite an impressive string of texts with chapter and verse. Nor does it even mean being able to read in the original tongues or to set forth the doctrines of the Word in masterful order. All of these things are important, but one may pass all these tests with flying colors and still not know the Scriptures.

## Spiritual Food Not Appropriated

One may know much about calories and vitamins and all the properties of food, but to have full knowledge of food he must eat. It is not enough to analyze. He must appropriate and assimilate. The Scriptures are God's food for the soul, and they are not for study alone but for sustenance. One does not know the Bible until he lives by it, hiding it not only in his head but in his heart, that he might not sin against God.

One might analyze a love letter, divide it into its several parts, master its construction and arrange its grammar to perfection,

but he does not really know it unless he knows and loves its writer, and until it thrills his soul, awakens his response and enters into the very texture of his life. The Bible is God's message of love to men and we never can know that Book unless we love its Author, and revel in its precious pages until its holy words are treasured in our hearts like the words of a lover in the heart of the beloved.

Often we use the phrase "knowing the Bible by heart" when we mean "knowing the Bible from memory." But one may know it by memory and not know it by heart. Our Lord said to the Pharisees, "Go ye and learn what that meaneth, I will have mercy and not sacrifice." Now the Pharisees were acquainted with that quotation from Hosea. They knew where it was and they knew that it was, but they did not know what it was, because it had never been translated into their lives and experiences. So may one quote Bible verses by the hour and yet all the time the Lord may be saying in solemn rebuke, "Go ye and learn what that meaneth!"

## What It Means to Know the Scriptures

To know the Scriptures means first to look into them as into God's mirror and see oneself as he is pictured there, filthy and foul and sinful, without God and hope in the world. It means to look again therein and see God in His holiness and justice, with sure condemnation and wrath abiding upon them that obey not the gospel. It means to look again and see a Father's love that "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It means to behold in those sacred pages the Lamb of God who takes away the sin of the world, virgin born, living a sinless life, dying an atoning death, rising from the grave, ascending to the Father, pleading our case at the Father's right hand, coming again to reign. It means looking in the Scriptures and being awakened to saving faith which "cometh by hearing, and hearing by the word of God."

Then, having passed from death unto life, it means feeding first upon the milk of the Word as newborn babes, then growing up to eat the strong meat which "belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14).

## Who Knows the Scriptures?

Not always the seminary professor! But the believer who faces the midnight of adversity, calmly assured that all things work together for good to him—he knows the Scriptures. To face mountains of difficulty with firm faith and good courage, confident that we can do all things through Christ who strengthens us—that is a mark of Bible knowledge! To resist the Devil, not ignorant of his devices, but trying the spirits and recognizing the mock angel who wears the

livery of heaven to work the works of darkness—that proves a knowledge of the Scriptures! To meet each circumstance of life with a “thus saith the Lord,” and each whisper of Satan with a word from the Spirit—that is the badge of Bible scholarship!

Knowing the Scriptures is not necessarily bound up with commentaries and lexicons. There are saints of God hidden away from publicity in humble cottages or on beds of sickness or in some obscure workshop in this mad, modern world, who have pored over a ragged Bible until its faded pages have been stained with tear-marks and the breath of many prayers, and by reason of diligently searching the Scriptures have come to know that holy Book in a fashion that mere scholarship alone can never know. I know an old negro bootblack who keeps near him, as he pursues his lowly trade, a battered Bible with tattered leaves and grotesque markings, whose spirit and conversation bear evidence that precious things hidden from the wise and prudent have been revealed to babes.

Indeed, that is one of the distinctive wonders about the Word of God. It does not yield its deepest secrets to mere critical analysis. Many a learned investigator has specialized in taking the Bible apart and putting it back together, and has ended up with only another dry book that nobody reads. On the other hand, some simple soul by mixing the word with faith while he read it, has emerged with a transformed life and an irresistible testimony. Verily, he who wills to do God's will “shall know of the doctrine,” and the man who knows the Scriptures got into that storehouse by humble, willing heart and the faith of a child.

#### Plain Preachers Who Knew the Book

Well do we remember plain country preachers of another day who were such men of one Book that they spoke in biblical terminology, men who had made the Scriptures their meat and drink until its hallowed phrases showed up in the warp and woof of their conversation, and their messages were couched in the language of the Word of God. So absorbed had they been in the Bible that it colored thought and speech, and in their presence one sensed the fragrance from the garden of His presence and felt that here was one fresh from the sanctuary within the veil.

It is not always that this impression is created by the messenger or the message today. There is the odor of the library, the suggestion of too many magazines, and the undeniable evidence of the spirit of the university rather than the Spirit of the sanctuary. Too many ministers in choosing to stay modern and abreast of the times and up-to-date, have become woefully out-of-date with their Bibles. When one compares, for instance, the powerful and substantial preaching of the Puritan giants of old with the pulpit sermonettes of today, he begins to see the price the modern minister has paid to dance to the fiddling of the times.

#### Why Christians Cannot Sing

And we Christians err so miserably, live in the wilderness and are slack to possess the land; live pale and sickly and anemic lives, harassed by fear and doubt and care, because we know not the Scriptures. No wonder so many Sunday congregations sing the songs of the Lord with about as much vitality as a phonograph! How can we expect men and

women, who have fed all week on comic sheets and radio jazz and silly magazines, to make melody in their hearts to the Lord on Sunday or sing with any evidence of spiritual hunger, “Break Thou the bread of life, dear Lord, to me!” No wonder we go into panic when disaster swoops down upon us and find ourselves unable to quote a dozen verses of the only Book that can throw any light on the mysteries of existence! If we had nourished our souls and built up our spiritual stamina by daily feeding on the Word, we should not be caught off guard by sudden temptation or be overthrown by unexpected calamities. We “do err, not knowing the scriptures”!

Do you say that you have no time? Then take time! If this gospel is worth anything, it is worth everything. If we fail here, we fail everywhere. If we succeed here, we cannot fail anywhere! We waste enough time to know the Bible and, beside that, it would be better to go to sleep later or awaken earlier than to “err, not knowing the scriptures”!

#### No Expectation of Great Things

But our text says something more, “Ye do err, not knowing the scriptures, *nor the power of God*.” This shallow and superficial generation even doubts God as Creator and is skeptical of His presence in the ordinary processes of nature; much less does it know anything about His saving and sanctifying power. We live in a cold universe of natural cause and effect. The supernatural has been bowed out and the natural man, unable to receive the things of the Spirit of God, believes only in what he sees. We read in the Scriptures of God's intervention in the lives of men, but we dismiss all that as belonging to a day that never can be repeated. We read of the early Church that lived in such amazing communion with God that it marched through the impossible and rose above the limitations of time and place; but we relegate that to a glamorous past as though God would tantalize us with a record of how He used to do, but refuses to show forth His mighty arm today. We argue that the day of miracles is past, and plod along our erring way not knowing “the power of God.”

It may be that God does not manifest His power today in the same kind of wonders that He once performed. But it is a lie from the father of lies that we are meant to blunder along with no direct and supernatural assistance from heaven. It is possible to live a supernatural life in this natural world. Miracles did not cease with the New Testament age. In every age since then, men have lived lives that could not possibly be accounted for by any natural explanation. We have surrendered to the unbelief of this agnostic age, and when some rare individual gets into direct touch with heaven and comes out with a glowing testimony of the wonderful works of God, he had better be prepared for a lonely life and the cold, hard stare of a world—and even a church—that will acknowledge anything but the supernatural.

It is pitiful how that today when a witness comes along with a wonderful story of sins forgiven or habits overcome or prayers answered, immediately we assume a skeptical air, swallow it all with plenty of salt and explain it by any means under heaven rather than give God the glory! Let some brother

rise in an assembly and testify to healing of the body in keeping with the plain teaching of the Scriptures, and watch how shamefaced the audience becomes, and Christians who claim to believe in a prayer-answering God begin uneasily looking around in painful embarrassment! Truly, the infidel spirit of this unbelieving world has eaten into our lives. We do err in awful ignorance of the power of God. It is true that many extravagances have paraded, claiming the power of God, and the saints have been put on their guard against those who work wonders even by the power of Satan. But the only antidote against the counterfeit is a double dose of the real and we, alas, are not meeting the false with a manifestation of the true!

#### No Use for the Panoply of Heaven

We live in a world that leans so completely upon the arm of flesh and relies so fully upon its own wit and wisdom, that for any man to undertake today to live by simple faith in God seems the wildest sort of madness. Men who once looked to the Spirit now look to science, and the man who dares to live by the New Testament in this day of radio and aviation is as great a curiosity as a warrior going to modern warfare in medieval armor. But the panoply of heaven is never out of date and it is very evident that, for all his science, modern man lives in error “not knowing the Scriptures, nor the power of God.”

#### Bible Study Plus Experiential Knowledge

The eyes of the Lord look today as ever for the believer who will give himself to know the Scriptures and the power of God. Too many believers do not properly balance this twofold objective. Some know the Scriptures, they study the Bible and are orthodox and fundamental, but they lack the experiential knowledge of the power of God. Others know the power of God in mighty experience, but for lack of teaching and unbalanced doctrine, fly off at tangents and end up with too much emphasis on subjective experience. The Scriptures must be lived out and proved in the laboratory of experience, but on the other hand, experience must ever be subjected to the light of the Word. The Word is the track and the power of God might be likened to steam. The engine may be on the track, but without power it will never get anywhere. The engine full of steam and off the track ends up in a bog with only the whistle blowing!

Finally, truly knowing the Scriptures and the power of God means knowing the Lord Jesus Christ. By Him the Scriptures consist. They are they which testify of Him. And He not only manifested the power of God in His own life, but by Him alone we know the Father, and the power of God through the Spirit is thus made possible for us. As we receive and believe Him, we are prepared to know the Scriptures, for He is the true key to the Scriptures and expounds unto us in all the Scriptures the things concerning Himself. As we believe Him we find that the power of God is ours and we can do all things through Christ who strengthens us (Phil. 4:13).

Here is the only way out of the swamps of error: the new and living way of Christ Himself, by whom we know the Scriptures and the power of God.

# The Decline of the American Home

By REV. HAROLD L. LUNDQUIST, Chicago, Ill.

WITH radios in every home, automobiles at almost every doorstep, electric refrigerators in the kitchens of the nation, and many other modern improvements, surely one would think that the standard of American home life was never at a higher level. Nevertheless, thoughtful civic and social leaders are troubled because they recognize that it takes more than four walls and elaborate furnishings to make a home. It is obvious that character is not produced by the things a family may possess, but is wrought out in the crucible of true home life. How tragic then that the American home is not what it was a generation ago.

It is a truism that the home is the backbone of civilization. The home of today makes the men and women of tomorrow. The present generation may live on the moral momentum imparted to them in the homes of their noble and earnest parents, but if they have not the same Christian principles to impart to their children, and they in turn, have far less to pass on to the following generation, what will be the moral character of our children's children?

## The Causes of Deterioration

If we are to correct an unfortunate tendency, we must know its cause. In this case there are undoubtedly many contributing factors, but there are four which are of fundamental importance. The first of these is on spiritual ground, for only as we are right at that point can we be right at any other. Not only religious leaders but social and political thinkers recognize that, as the President of the United States recently expressed it, the greatest need of our nation is a revival of interest in spiritual development. As the first explanation of the decay of the American home, we note:

### 1. The prevalence of modernistic liberal theology.

So-called modernism (which is, in reality, only ancient error rejuvenated) has gloried in its liberty to depart from the old standards of faith. All but too late it has discovered that without a thoroughgoing Christian faith, there can be no sound foundation for Christian character. Many liberal theologians are beginning to be vaguely troubled by the moral chaos which, at least in part, has resulted from their teaching. One of their distinguished leaders recently all but admitted the bankruptcy of liberalism, recognizing its evident failure to produce the stalwart characters which came out of the Christian homes of the last generation. Would that they might candidly recognize that the discrediting of the Word of God necessarily cuts away the very groundwork of all moral standards.

### The Bible the Rule of the Home

The one absolute moral authority must be God, and if He is not acknowledged as supreme and His Word is not accepted as dependable, there simply is no other sufficient authority upon which to base moral



Rev. Harold L. Lundquist

instruction. Parents who have either deliberately or unconsciously embraced the new gospel of liberalism have not only removed from their own lives that which creates the divine impulse to maintain a Christian home, but have also destroyed the only real basis for the instruction of their children. "A fading responsibility to and affection for the revealed Word of God leaves men correspondingly irresponsible toward all other authorities, and elevates the ego in an appalling manner."

### 2. The neglect of family religious worship.

Bishop Candler rightly said, "Domestic virtues flourish in an atmosphere of family worship, and they wither and perish without it." The man or woman who still feels the spiritual glow of the blessed memory of a father's voice raised in prayer, or of the mother's sweet singing of a hymn of the church, should not willingly deny his boy or girl the benediction of a similar experience, which will be a mighty force for good and for God in this materialistic age.

Modern living conditions undoubtedly militate against the carrying on of family worship, but neglect of such fellowship in sacred things is indeed a "blow at the virile type of God-fearing and humble citizens that mark the best pages of our history from the first. American men have been traditionally bred at firesides where family worship held a very prominent place. The careless, irresponsible generation now in the ascendancy in public affairs is one which knows nothing of this experience."

### Wise Words of an Ancient Philosopher

#### 3. The material prosperity of the day.

It was not an idle use of words by Livy when he said, "Avarice and luxury are the pests which have ever been the ruin of every good state." Prosperity has ruined many a life, while adversity has sent many a soul back to seek and to find God. The returning prosperity of our day is running true to form and is encouraging our nation to become

careless in the matter of morals, weak where it should be strong, and selfish where it should be self-sacrificing.

#### 4. Woman's abandonment of the home.

There can be no doubt that the Scriptures teach that a woman's place is with her family in her home. Only on exceptional occasions does God definitely call her into another place of service. The home is the very basis of our civilization, and once it is broken up the whole structure automatically breaks down. The home is essentially a personal thing, and woman finds her true sphere of activity there because her ambitions and interests are personal, in fact, too personal to permit her to ordinarily make a good public servant.

### More Love for Luxuries Than Children

The reason why women have left the home roots back into our third point, a consuming desire for life's luxuries. It is a problem of many ramifications and of serious proportions, raising not only moral questions, but social and financial difficulties. Ten or fifteen years ago it was the almost universal custom for a girl in business to give up her position when she married and to establish a home. Now she frequently keeps her work, with the result that she and her husband jointly earn a salary in excess of their needs. This enables them to buy many luxuries, which, in turn, establishes an artificially high standard of living for the entire social circle in which they move. Great is the distress of the neighbors and acquaintances who, in spite of everything, must "keep up with the Joneses."

An even more serious result of the employment of married women is that many others who must have employment are needlessly hindered from obtaining it. The man who has a family to support, the widowed mother with children to care for, or the woman whose husband has been stricken by disabling illness, must not only compete with a married woman for a position, but must do so at a great disadvantage. She, knowing that her husband's income will care for the family's needs, will very often work for less than a living wage because her salary is luxury money. The double burden thus thrust upon the worthy one seeking employment, creates a vicious circle which is far-reaching in its sinister influence.

Yet another important phase of the same problem is that such employment is often a deterrent to the God-appointed purpose of having children in the home. Social workers corroborate Scripture truth which teaches that children make the home. What is equally serious is that home-life is ruined and any children already in the home are compelled to live without proper parental love and control. Child crime and immorality constitute a present-day problem that is staggering. The statistics of our courts establish that beyond question. The decay of home life is recognized as primarily responsible for this

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# Bearing the Heavenly Name

By HUGH R. MONRO, LL.D., Montclair, N.J.

*For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.—Ephesians 3:14, 15*

**T**HE Christian hope joins heaven and earth. Whether in the body or in the glory, the dearest ties remain unbroken. We are assured that not only do the ties endure, but there is perpetuation of the divinely bestowed family name.

Glimpses are given us at time of the peculiar sanctity and blessedness which may attach to family relationships when Christ is exalted to His rightful place. One such example of radiant piety and conquering faith in the family circle has inspired me beyond any other.

It would deeply grieve the members of this family, with whom I have long had intimate ties, if any positive mark of identification were brought into this narrative, and yet so many have shared in some way the benediction of the hallowed circle, I fear complete anonymity will be difficult.

## The Faith of a Burdened Mother

Lacking knowledge of the earlier family background, the present record must begin with the devout father, a successful merchant, the spiritually-minded and gifted mother, and the family of seven children. The father was taken while most of the children were young, leaving the mother to assume the burden of rearing the large family, and especially the guidance of several sons approaching manhood. The estate of the deceased father proved to be unexpectedly small, an added cause for concern, and necessitating an entire change in the scale of living.

But this godly mother was well acquainted with the way of faith. Viewing the towering obstacles rising in her path, she cast the burden utterly upon God, reminding Him that the beloved companion had been taken at a time when the growing sons most needed a father's guiding hand. She pleaded her own inability to cope with these difficulties and, in effect, made their future the divine concern rather than her own. A complete record of these years would be a sublime contribution to the literature of faith. The increasing resource was the ministry of prayer. The definite problems of each member of the family were brought in daily review before the throne, and appropriating faith became so great a reality that none could escape the con-

sciousness of a divine oversight and care.

School and college days passed. Sons were married and settled in distant parts of the country, but the new homes were but outposts of the hallowed center in the East. The attachment was so great that several times during the year each son would make the long journey to spend a few days at the home fireside. In case of illness or other severe trial, the first impulse was to wire Mother to pray.

## Influence Beyond the Home

Meantime, an investment made many years before by the father, which had seemed of small consequence, became highly productive, and placed the widowed mother in circumstances of comparative affluence. Thus, while in later years she was surrounded with every physical comfort, her two foremost concerns remained the welfare of her children and the advancement of the cause of Christ. Even as strength declined and the usual activities

no longer were possible, life was possessed of marvelous radiance through the wide extent of her missionary and other interests. Scores of missionary publications came to her desk. Correspondence with workers in fields of vital service extended to every part of the world. The check book was always at hand, and day by day she found unmeasured joy in sending prayer-laden messages of comfort and substantial help to faithful workers on scores of lonely frontiers.

## The Day of Triumph

On a memorable day one of the sons who had crossed the continent to be at his mother's side, made a hasty call at my office to explain that our engagements must be postponed as his mother was gravely ill. On the following morning came the message, "Mother dropped anchor at six o'clock this morning." He could not bring himself to use the conventional phrases. His mind was engaged not with thoughts of defeat, but of glorious victory.

Two days later the home was thronged with loving friends to bid tender farewell to one so widely beloved. There was sacred song, Scripture, and prayer, but the minister had been enjoined to omit eulogy on the ground that the testimony of this fragrant life was already written in the hearts of those who knew her. The devoted pastor, however, found it difficult to entirely separate eulogy from prayer, and I was told later by one who was seated with the family in another room that at each such tender allusion there was a chorus of fervent amens by the sons. With such reverence and simplicity did the entire service proceed that there was little to suggest the house of mourning.

More impressive still was the burial. The bearers were the five stalwart sons and son-in-law, who in a most natural way took charge at this point. The interment was on a hill-top commanding a beautiful view, and when the precious burden had been placed above the grave, six deep voices, without a quiver, broke out in, "When He cometh, when He cometh To make up His jewels," followed by "Shall We Gather at the River" and "I Have a Saviour in the Promised Land," hymns learned at the mother's knee.

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## The Blessed Dead

By WILL H. HOUGHTON, Chicago, Ill.

In memory of Mr. Volney P. Kinne, for many years president of the Montrose Bible Conference, Montrose, Pa., who went to be with the Lord on August 19, and read at his funeral service.

*And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—Revelation 14:13.*

The blessed dead—art sure the dead are blessed?

"Unhappy dead," the world for ages cried;

Yet thou dost say no tragedy in going;

They live, yes live, though some have said they died.

The blessed dead—a voice from heaven said it.

They happy are, believe it thou and write;

They sleep not in the darkness of the valley,

For them has dawned the day of longest light.

They died in Christ—these blessed ones now living,

In Christ secure from here to yonder shore.

He took their place of judgment on Golgotha

To share His place with them forevermore.

Ah, blessed dead, how selfish we in weeping!

You looked for Christ while walking earthly sod,

And risked your future on His good word keeping,

Now blessed dead, you gather home to God.



# The Calm Within

By HELENE CLEAVER, Denver, Colo.

**T**HE storm in her heart had been as bitter as the one raging outside; rain beating down with maddening force of wind, thunder pounding through the heavens so that the earth trembled. Even so had tears flooded her very soul and uncontrollable sobs had torn her slight form.

But the mad storm in her heart had spent itself, and this night, though all nature was tearing itself asunder, she sat in the tragedy of utter loneliness . . . wide, grey eyes dull with despair; tender, full lips a scarlet, lifeless line; utter dejection in every curve of her, as she sat engulfed in Jim's big chair close by the fireside. Her happy, boyish husband had loved to hold her as he sat in this chair, and she crawled deeper into the depths of it trying to feel his strength there.

## If Only Jim Had Lived!

If only Jim had lived—and how he had wanted to stay!—all would have been joy and happiness. Jim with his happy little way of coming up behind her and kissing her neck,

and holding her close in his strong arms. Jim with his little surprises he was always bringing his "three charmers"—herself and their two little daughters. How he had delighted in pleasing them!

And then that stark day when Jim had been hurt—hurt too badly ever to hold her again or race again with the youngsters, wide-eyed with laughter. He had been hurt too badly ever to walk with her down the path to the garden or ever to breathe again.

It had been easier at first, it seemed; easier than now. The fierceness of the blow had stunned her. She had not realized, then, the utter desolation of life without Jim. If one had been miserable, despised, ignored! But separation when one was so happy!

## Finding a New Source of Strength

Beyond, through the doorway, she could see dimly the two curly heads, quiet on the pillow. All the screaming wind, the beating rain, the pounding thunder did not disturb them. She was there. They rested in her

protection. Was that the secret of peace? To become as a little child and rest securely in Another's protection? To completely abandon self in this all-loving care? Had she then burdened herself too heavily for the walk of life? Was there One ready and willing to help if only she would call?

Then through the depths of her despair; through the dim reaches of her soul, came the words, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. 43:2). Whose Voice was thus speaking to her! Those words! She had read them in her mother's Book! She repeated them aloud, and despair dropped from her as an old cloak; a spirit of ecstasy took possession of her. The pounding thunder, the screaming wind thrilled her. She was safe from it here in this cozy home. Life was like that—one needed a safe retreat from the storms of life—a sheltered place of love and devotion. She closed her eyes and heard again the Voice, "This is the way, walk ye in it" (Isa. 30:21).

# Psalm 68

By WILLIAM OLNEY, London, England

**I**T IS not to be wondered that Martin Luther called certain portions of Scripture his "little Bibles," because of the greatness and completeness of their contents. Reading seriously Psalm 68 of late, the splendor and greatness of various portions came with divine force. It was to such an extent that one longed for others to sit at the feast too. It is not good to "eat your morsel alone."

## "Let God Arise"

The three opening words suggest the prayer which befits our time, and the selfishness of much Christian life of today; the contentment with a non-aggressive Church life; listening critically to sermons without seeking to extend "the kingdom" in the district around. And at the same time, facing as we do an almost world-wide turning away from eternal things, we need to reiterate how suddenly God has worked in somewhat similar surroundings in days past and brought about a change in the spiritual atmosphere. Zeal has replaced sloth, and intense conviction has supplanted carelessness in the minds of thousands. Yes, "let God arise" what wonders shall again be wrought!

Verse 3 suggests the secret of much of the weakness in our Church life. There is activity often, but it is of little worth. There is little enjoyment, and it is here we are

urged, "Let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice." The most consistent Christians are the happiest ones. "Rejoice evermore" is the New Testament echo of this verse. Joy is attractive. The world will take notice when the Church puts on her raiment of gladness. Revivals are ever stamped with new songs.

## A Divine Photograph

Verses 5 to 9 are like a photograph of the Most High. Here is the true God in His tenderness and yet recreating prowess; pity for the sad; providing companionship for the lonely; prowess as in the exodus from Egypt; His awful presence; His refreshing showers of grace—all are here expressed in beautiful language. What a God is ours! Read and worship, O my soul!

Verse 11 is a claim to inspiration which needs to be celebrated. "The Lord gave the word." Let faith add her amen. "Great was the company of those that published it." Come, ye young souls of both sexes, carry the divine message into workshops and streets and homes, and into heathen lands abroad. Who will volunteer?

Verse 18 is a forecast of the resurrection. We have a living Saviour. "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious. Also, that the Lord God

might dwell among them." Here is penitence prefigured. We seem to hear Peter's voice, "He hath shed forth this, which ye now see and hear" (Acts 2:33). We seem to hear the sobs of penitents. They said, "What shall we do? Our Redeemer reigns." The once pierced hands are full of the gifts of saving grace.

## A Rebuke to Ingratitude

How verse 19 rebukes our ingratitude! "Blessed be the Lord, who daily loadeth us with benefits." We talk of a load of cares, of a load of anxieties. Do we often own that our benefits out-number our trials?

"Moments come quick, but mercies are More swift and free than they."

The poet is right. Were we more mindful of our blessings we should feel the weight of divine goodness because of our inability suitably to acknowledge it.

Verse 22 again makes the exodus once more a picture of divine grace and providence. The Lord said, "I will bring my people again from the depths of the sea." Many of God's dear ones are even now sunk beneath the waves of ignorance and unbelief. But as many as were ordained to eternal life believed, so shall grace again work. The people of God may have no deliverance from the sea of trouble which may surround, but the promise shall be fulfilled, "the depths

of the sea" shall presently be the subject of thanksgiving because of deliverance.

#### Reviving Stimulating Memories

Verse 24 calls for a more studious attention to Church meetings by Christians. By way of example, "They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary." There are few things more sure to liven our prayer meetings and to engender new experiences of answered prayer, than to recall the past wonders of divine grace. Let workers give renewed instances of missionary advances, though oftentimes quoted. Let our fathers in the Church recount past wonders they have witnessed. Young Christians will be helped in looking forward as they hear of God's "goings" among His people of old.

As the psalm proceeds, the splendor of divine revelation in it grows. Read verse 28, "Thy God hath commanded thy strength." What a thought! It is disobedient to be weak. How bright the light thrown upon this sentence by the words of Jesus in the evening of the resurrection day when He met the little company in the upper room. "Receive ye the Holy Ghost." It is the obedience to this command and gaining needed power that is the Church's lost secret. God commands her strength. "Be filled with the Spirit." Preacher and people, hear and obey!

Verse 30 brings a public warning, "Scatter thou the people that delight in war." Let the lovers of military action humble themselves! Let aggressive warfare be universally abhorred!

#### A Group of Doxologies

But what a group of doxologies crown the wonderful passage—"Sing unto God, ye kingdoms of the earth; . . . He doth send out his voice (inspiration again!). Ascribe ye strength unto God: . . . his strength is in the clouds." There is much belittling of God in the theology and ministry of the day. We must agree to cultivate the Old Testament view of Jehovah before the familiarizing of the thought of God in Christ had been abused, as it has been of late, into an idea of an almost effeminate Being. Fear before Him all the earth.

The closing verse is of priceless value, "He . . . giveth strength and power unto his people." Hallelujah! So be it—our living God!

## Trends toward Liberalism in America

By M. H. DUNCAN, Lubbock, Tex.

A GOOD many loyal Americans seem to feel that the victory over the administration court bill proves that we are on safe ground in this country and need have no fear of liberalistic tendencies. However, if we see clearly the forces that are at work among us, we can find little basis for such optimism. The President sprang the court bill because he had a keen sense of the political situation and felt that the people were demanding the thing he asked. He may have misjudged as to the time the proposition should have been put forward, but he knew, and every social observer knows, that we are headed toward liberalism and the passing of old-time American institutions.

#### Our Schools Steeped with Anti-American Philosophy

During the past fifty years and more, there has been a leaven of liberalism and free thought at work which has gained momentum as it has moved forward. This leavening movement had its origin in our educational institutions, in the minds of those who had been trained in foreign universities and inoculated with anti-American ideals and philosophies. From these universities it has permeated every nook and corner of our educational system, and is today dominating every phase of our life and thinking.

Few people are aware that the high priest of American education, the one who has done more than any other to shape modern educational thought, is a communist, an atheist, and an enemy of American institutions and manner of life. They do not know that the thing the young liberals call "curriculum making," which has swept the country during the past few years, had its origin in the brain of this professor in an atmosphere that is un-American, and that it was so shrewdly planned by the enemies of our life and ideals that it got possession of every state department of education and the great majority of educational institutions. It is now in the process of liberalizing our future citizens, while the people look on blindly but admir-

ingly, because they have been taught to approve everything that had the name of progress. When the liberals have such an organization, they can laugh at the defeat of the court bill because they know that such a defeat cannot hinder the ultimate triumph of their cause. It is as true today as ever, that those who control the schools of the country will ultimately control the country. We cannot have American ideals and principles among the people when the basic philosophy of our educational institutions is opposed to these ideals and principles.

#### Activities of Three Million Communists

Great forces like the present trend toward liberalism in this country, do not just happen. They are the result of carefully planned forces at work for years. The three million communists in the country, six times as many as were in Russia at the time of the revolution, have not sprung up without a cause. They are not the result altogether of propaganda from a foreign source. The millions of near-communists and liberals of all degrees, who are every day becoming bolder, are the result of seed that has been carefully sown through the years. We have been blinded by those who would destroy our ideals, taught to be in favor of progress of all kinds regardless of where it leads, and have permitted the fountain of our life to be poisoned with conceptions that are destructive of our institutions.

Our fathers were courageous enough to sacrifice the present for the future, but the present-day American says, "Let us eat, drink, and be merry, for tomorrow we die." The

typical American today thinks of only two things—money and pleasure, and he believes that his money is the source of his pleasure. He is willing to let others do his thinking if they will promise him conditions where he can make plenty of money, and he does not seem to realize there is even a remote possibility that these conditions may ultimately be the means of his undoing.

#### Where We Are Headed

The friends of our American institutions have already waited too long to save them in their entirety from the inroads of the destructive philosophies that are more and more controlling our thinking. They have let the enemies of our life get into control of affairs, and about all they can now do is to wait for the end. Thousands who think, believe that we are witnessing the passing of old-time Americanism and heading rapidly toward something that is new and foreign to us. They believe that we are headed, with the rest of the world, toward a dictatorship of communism or fascism, and what it will be may have to be decided by the force of arms.

We may believe that we are too intellectual for such a termination of the present issue—and so did the people of Spain a few years ago—but we must remember that there is a force in life mightier than our shallow optimism, and that is the eternal verity that "whatsoever a man (or a nation) soweth, that shall he also reap" (Gal. 6:7). We must remember that present-day culture in this country, which had its origin in a foreign soil, is destructive of the very principles that have made us what we are as a people. Americanism of the type that caused our forefathers to leave their homes for opportunity to worship God according to the dictates of their own minds, and to brave the hardships of an unknown land for a faith that was dearer to them than life itself, cannot prosper in a soil saturated with the evolutionary philosophy and poisoned with the virus of paganism, such as is today at the very heart of American education.



# That Composite Face

By REV. CHARLES W. HUBANKS, Canton, Minn.

**H**OW expressive is a human face! Upon it there are mirrored the many emotions of the soul—joy, sadness, cynicism, wonder, disgust, love, and hate. Some judge a person's character by the reflection of his face. Whether this is a reliable method is open to question, but that it does contain a certain measure of truth, is one of the commonplace facts of life's experience.

When we turn to the New Testament we find several suggestive glimpses of that one face which is precious to the soul of every devout Christian, the face of our Lord Jesus Christ. A German scholar once said, "No man can look upon that face and ever be the same man again." Let us turn to the New Testament and ponder over the several glimpses of the face of Christ which it offers us.

## The Glorious Face

In the traditional scene of the transfiguration on Mount Tabor, Matthew records the impression which the three disciples received of that face, "And his face did shine as the sun." The disciples in after years, we believe, searched in their minds for the strongest analogy they could find to compare the vision of His face to them. They could think of nothing more bright and luminous than the sun. We read that a cloud overshadowed them and they were sore afraid. Trembling and fearful they entered the cloud. Peter mumbled something about building three windbreaks on the mount, but it distinctly says, he knew not what he was saying. They were afraid because of the ominous cloud; but lifting up their eyes they saw that face with a luminosity that dispelled all their fears, for that face shone with the brightness of the sun. He spoke of a kingdom of God coming in power and glory to reign. He spoke of an accomplished decease at Jerusalem. It was a triumphant face of vision that looked into the future and assured their fearful hearts that that kingdom would come by means of an accomplished death at Jerusalem.

The theory that Christ thought of the cross as only inevitable in the last few days at Jerusalem, when the storm of hate and prejudice had broken about His head, is untenable by a plain and honest reading of the New Testament record. That cross was ever in His consciousness. He must die, yea, more than a mere blind fate—a willing acceptance. "No man taketh it (my life) from me, but I lay it down of myself."

In the cross alone lay the salvation of the world from sin. In the atonement of our blessed Lord, and in that alone, is there hope for any individual or for society, for there God acted in your behalf and mine, by the putting away of sin. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21), wrote Paul; and Peter confirms it: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness:



Rev. Charles W. Hubanks

by whose stripes ye were healed" (I Pet. 2:24).

The world today talks of sin as though it were a matter of inferiority complexes, chemical reactions, and other nonsense; but until we are willing to admit the reality of sin in the heart and in society, which is stored-up dynamite, and unless gotten rid of will blast and destroy life, there is little hope for us. We can hardly conceive of the sense of a man jumping into the turbulent waters of a mad river when all the while there was no man there who needed saving. We might well question his sanity. We can hardly conceive of the cross-consciousness in the mind of Jesus from earliest time unless there had been a real reason for His having to die. That cross stands out as the expression of holiness, supreme and terrible. We cannot look upon that cross and still make light of sin, for that cross says sin is no light matter. It is a matter for divine judgment.

There is another aspect of that bright face which we would not pass by without mention. Get the picture fastened in your mind. There in the background stood Moses who had been dead fifteen hundred years, and Elijah who had been gone from the earth for seven hundred years. They appeared talking to Jesus. In the foreground knelt the three fearful disciples, hardly daring to raise their faces from the ground. These two groups represented earth and the other world. Blessed be God, Jesus stands between these two, "and his face did shine as the sun." The best that human philosophy has to offer, whether it be a Socrates, a Plato or a John Dewey, is a wistful longing that immortality is true. But that bright face standing between these two groups speaks of those who do the will of God as abiding forever. No life here can be really satisfying or happy that fails to take count of the eternal hope of mankind as re-

vealed in the face of Jesus Christ. We may not know the form of that after life, but enough to know that it is true and that death is not the final chapter. And we believe this because we believe in a Christ who passed beyond death and out into life again. He came back and showed Himself unto His disciples in all His essential personality, breathing upon them His peace, and quieting their fears.

## The Courageous Face

The second glimpse of that face is one that Luke caught and recorded for us. It is the expression of sublime courage. "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem" (Luke 9:51).

Had an artist been present when Luther set his face toward Worms, and in spite of solicitous warnings from his friends, determined to go even though all the tiles on the roofs of the houses in Worms were devils, he would have painted a grand face. It would have been a profile with facial muscles tightly drawn, tense set lips, determination written upon his face from brow to chin. But Luther was able to form this kind of a firm and determined face because he had first looked into this face of steeled determination as it faced southward toward Jerusalem. Peter seeks to dissuade the Saviour from his trip. But His face is set, His mind is made up; not even loving friends could stop Him. He knew, as did every devout Jew, that Jerusalem was the city of doom. Perhaps He thought of Isaiah who had met his doom there, of poor Jeremiah, the weeping prophet, and others who had suffered and were delivered to death in that dreadful city of tears, suffering, sorrow, and death.

What iron was in His blood! Iron that inspires every thoughtful Christian who looks upon that face, with courage to stand against evil even though it involve suffering and defeat. That is what that glimpse ought to do for us. How badly it is needed today! Walter Scott wrote, "Without courage there cannot be truth, and without truth there can be no other virtue."

## The Patient Face

The third glimpse of that face is still an expression which Luke notes. "And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee" (Luke 22:64). Peter adds in his epistle the completion of the scene; "being reviled he reviled not again."

This face here stands forever in contrast to the face of a Karl Marx or Neitzsche or a Lenin, for it is a face which bespeaks confidence in the power of the truth to win its way in the world without the mailed fist. It is a face that haunts the minds of men today with consuming remorse, for it speaks of love, of understanding, of sympathy, of patience in the presence of evil. It is a face that looks upon a war-torn world today and assures us that never, never shall force, the mailed fist, the iron and blood policies of a Bismarck or



his modern-day successors, solve the vexing problems of humanity.

That the minds of world leaders in government put no faith in this face is plainly apparent by the vast competitive armament programs of the nations of the world. The world still trusts in the mailed fist, blood and iron, and gas. But this face is prophetic of the day when men shall not have to kill each other in order to settle their problems. Is that day here? Hardly. Will it come? Assuredly, but not until Christ is pre-eminent in the hearts of men. This face shames us today in our treatment of other nations by brute force or cunning devilry. He could be calm and unruffled in the face of rudeness and brutality, because His faith was in the eternal God, in whose will alone there is strength and power.

### The Triumphant Face

The last glimpse of that face is the face which the apostle Paul saw. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

Paul, with Christians of the first century, had no doubt in his mind but that Christ had given to mankind a perfect revelation of God. He connects that first great command in the beginning when God said, "Let there be light," with that other great moment in history when God said, "This is my beloved Son . . . hear ye him." Theologies have come and gone, philosophies have been born and died, but this greatest of all affirmations remains, "God was in Christ reconciling the world unto himself."

This the modern world refuses

to accept. Even in the house of His friends He is placed on a par with Buddha, Confucius, Zoroaster, Mohammed. But that face spoke with an authority that cannot be gainsaid. It spoke with finality and certainty. "I am the way, the truth, and the life: no man cometh unto the Father, but by me." There is a note of finality in His words that admit of no toning down. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock . . . And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." Modern religious liberalism with its denuded Christ on a par with other religious founders, has no authority which commands the soul of man. It confesses its own inability to cope with the sin of men and to ef-

fectively deal with a new social order.

Dr. Van Dusen says: "Criticism has proved its premises invalid. The passage of events has branded its expectations absurd. It must be discarded. Liberal theology, its child, must likewise suffer reconstruction, if not abandonment. Its confidence in man's response to reason and utopian ideals, to create a warless world and a Christian social order, were based upon assumptions that are naive, self-deceived and in some cases hypocritical. They are without warrant in profounder Christian insight."

He quotes Professor Niebuhr along this same line: "The liberal culture of modernity is defective in both religious profoundness and in political sagacity. It understands neither the heights to which life may rise, nor the depths into which it may sink. It is quite unable to give guidance and direction to a confused generation which faces the disintegration of its social system and the building of a new one."

Liberalism with its denial of the supernatural in the life of our Lord and the supernatural work of grace in the human soul by the Holy Spirit, has come up against the solid wall of its own impotence. For sin is a power that is stronger than man. It takes the mighty Christ of grace and love unmerited, to break the shackles of prisoners. Paul believed that Jesus was God. The New Testament writers saw in Christ the final manifestation of God, a manifestation that was full, supreme, and never to be surpassed. The Christ who is given us in the Gospels and validates His promise in the soul by the mystic influence of the Holy Spirit, is the only power able to cope with the sinful heart and break it loose from its moorings.

## November

By FLORENTINE BUDWIG, Minneapolis, Minn.

There's a wild song in the pine trees  
Bids farewell to birds that flee  
To the sunny, flower-decked southland;  
And the sad hymns of the sea  
Sound a death knell for the summer  
Now departed with its cheer,  
While the falling snowflakes whisper,  
"Once again November's here."

When we come to life's November,  
Days need not be colorless,  
For we'll see a glorious sunset,  
If we've learned to love and bless.  
Having sought and found the Saviour,  
We find comfort in His Word.  
There is joy and glad thanksgiving  
In November with the Lord.

# Hollywood's Scale of Values\*

By REV. WILLIAM EVANS, D.D., Los Angeles, Calif.

HOLLYWOOD'S scale of character values differ greatly from that of the Church, the home, and the school. Life's character values to you as a parent, a teacher in church or Sunday School, or public school are quite in contrast with those taught in Hollywood.

The adjectives parent and teacher have used to describe life's character values are such as unselfish, courageous, poised, restrained, patient, thoughtful, good, kind. Hollywood's character values are spoken of as smart, sophisticated, daring, bold, clever, rich, thrilling, big, stupendous, exciting, passionate, dazzling. And between these two sets of values there is a great gulf fixed.

What is wrong with Hollywood's values? They express a type of mind that has lost all sense of spiritual values, and all sense of the burden of man's destiny. Hollywood sees

life only as a whirling, rushing, confused struggle for money and things, and then more money and more things. This may be a kind of life that motion picture magnates have known. It may represent America at its worst. But to present such a life as good, true, and desirable is to give the lie not only to religion and education, but to the experience of the human race. The goal of religion and education is to produce character. The goal of movie entertainment is to produce thrills. Its activities produce the desire to acquire things, to get ahead, to be smart, dazzling, a big shot.

Put yourself in your child's place and look at things through his eyes. At home, in school and in church your child sees one set of values upheld as the secret of a desirable life. At the movies he sees another and altogether different set presented with all the glamor of strong emotional stimulus. Two results are possible. He will either be con-

fused and vacillate between one set of values and the other, or he will choose the one and scrap the other. May parents help children to choose rightly! Where is there a situation fraught with more serious consequences to the world and the human race than this?

Our American films are known the world over for their obscenity; and the world around is protesting. We are bringing up a generation of young people that will be as depraved in taste and morals as the pagans of ancient Rome.

Trust in yourself, and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money, and you may have it taken from you; trust in reputation, and some slanderous tongue may blast it; but trust in God, and you are never to be confounded in time or eternity.—D. L. Moody.

\*An extract from an address on "Amusements."



# The Soul-Winner's Technique

By REV. CHARLES HENRY HEATON, D.D., New Castle, Pa.

ALL the sound principles of salesmanship ought to be employed in the winning of souls to Christ. No one knew these principles better or applied them more effectively than our Lord Himself. He was perfect in His knowledge and technique. Every age will be able to learn from Him. In the record of His dealings with the woman of Samaria (John 4) we can find not only the best principles of salesmanship, but the final technique in soul-winning.

We must not suppose that this method of our Lord was the only one He ever used. He could suit His methods perfectly to the needs of His subjects. What we claim is that this method displays the soundest of principles and is the best method to be used in most cases. Every beginner ought to learn these six steps and then practice them until he has become skillful in their use. Anyone can become a successful soul-winner in this way.

## Find Your Prospect

Jesus must needs go through Samaria. Why? The Jews usually went the way of Transjordan. They studiously avoided going through Samaria. The Jews had no dealings with the Samaritans. They went the way of race antipathy—of human prejudice.

Our Lord went through Samaria because that was the way of divine guidance. He was always led of the Spirit. There was a prospective Christian in Samaria. She would be coming out to Jacob's well to draw water shortly after Jesus and His disciples had arrived at that place. The disciples would be going to the city to buy food. Jesus and the woman would meet alone at the well by the appointment of the Spirit of God.

It is the Holy Spirit who makes our prospects for the Christian life. No man will come to Christ unless he be drawn. If we attempt the work of winning souls to Christ without the presence of the Lord, the Spirit, we shall labor in vain. It will be a most tedious and fruitless effort. But let us find our prospects in the way of divine guidance, and there will be romance in our work and success for our pains.

## Create a Friendly Environment

There are antipathies to destroy and prejudices to remove. The Lord Jesus found them in the woman of Samaria. We shall find them in the unregenerate people with whom we deal. The flesh lusteth against the Spirit. The carnal nature in man is at enmity with the Spirit of God. That enmity must be neutralized for the time, and afterward wholly removed.

"Give me to drink," said Jesus. One does not usually ask favors from an enemy. Only friends accept favors. The recipient places himself under obligations. The giver is in the place of superiority. Our Lord took the place of inferiority. The woman recognized this and was impressed by it. She expressed her astonishment in an exclamation.

He did something far more significant—

something she felt but was not able to analyze. He gave her a sense of self-importance. Here is a form of justifiable strategy to which every wise salesman resorts. It is a good turn which every one who would make friends performs.

There are three basic natural desires in every human breast. The first is the wish to enjoy things. The second is the wish to have things. The third is the wish to do things. The last is the most fundamental and the deepest lying of all our human urges. The joy of achievement is the most satisfying of all joys. It means self-realization. It makes one feel important.

There is a myth of an old blacksmith which I have read somewhere. With the bellows in his shop blowing and his forge glowing, he picked up a piece of iron, examined it critically, and threw it on the junk pile. Then he picked up another and repeated the performance. So he did with several. At last he found a piece that suited him. Thrusting it into the fire he heated it until it seemed to be a flaming dynamo of sizzling energy. Then he laid it on the anvil and hammered it unmercifully. As the red-hot iron shaped itself to the will of the smithy, it began to speak. "You can melt me with heat," it said, "and you can hammer me as you will, but please do not junk me." Anything but to be useless!

Our Lord's psychology was perfect. He put His finger on the deepest urge in human nature when He said, "Give me to drink." After that there was no room for prejudice. The environment was friendly. Fencing for advantage was now scarcely to be thought of.

If you cannot create a friendly feeling, then you would better close the interview. There is little use of pressing the case any further. Argument would remove any lingering hope of success. Better give a brief word of testimony with as much dignity and poise as you can command, perhaps leave a tract, and withdraw as gracefully as the circumstances will permit.

If, however, you can produce an atmosphere that is congenial, then go on to the next step.

## Deliver Your Message

The salesman calls this message his selling talk. Agents are taught to commit it to memory and recite it verbatim. It is a good plan for beginners.

Jesus said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. . . . Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst." The analogy is very beautiful and suggestive. The natural water in Jacob's well is a type of the life which God gives to those who accept his Gift. Christ came to bring that life to men.

The unsaved soul is doomed for time and for eternity. He is lost and undone. He is

dead in trespasses and in sins. Christ has come to give him life, to turn him from darkness to light, and from the power of Satan to God, and to assure him of an inheritance among all them that are sanctified. Tell the story. Tell it simply but positively. Show how it has worked with you and with others. Make your prospect feel that this question is one of supreme importance. It will not do to trifle with it. Every individual and the world are choosing between Christ and chaos. Jesus saves! This is your message.

## Get a Decision

The woman said, "Give me this water." She had signed on the dotted line. She had ordered the goods. The die was cast. She was enrolled as a follower of Jesus.

No salesman ever thinks of closing an interview without at least the verbal commitment of his customer to his proposition. Whenever possible, this commitment is followed by the signing of an agreement. Why should the Christian worker stop short of this? Would not the real effect of his message be lost if it were not consummated in such commitment? Have, therefore, a decision card, or a printed covenant, and ask your prospect to register his decision. And when this is done, your work is not finished.

The woman of Samaria had accepted our Lord's proposition and had shown her readiness to receive the new life, but she did not know all that was involved. She must be made to know that the new life meant the giving up of her sin. The sin question had not yet been dealt with. This was an essential part of the agreement and it must be explained.

## Explain the Terms

There is a proper and an improper place to introduce this question for discussion. Jesus introduced it at the proper place—after the woman had committed herself to Him. The "Son question" came before the sin question. This is the normal order. No one can effectively deal with sin in his own life without the presence of the Son of God. Let a soul receive Christ and sin will go by "the expulsive power of a new affection." If one attempt to expel sin first, one will have a house "empty, swept and garnished." When the demons return, the last state of that man will be worse than the first (Matt. 12:44, 45).

So Jesus said, "Go call your husband." There He put His finger on the tenderest spot of her soul. Like a true surgeon, He probed deeply. It was a major operation. It was also a great success. To the Saviour of sinners she yielded her sin and received a new heart.

There must be no half-way measures. Ambiguity in a contract means a dissatisfied customer. That is bad business. Let there be a full explanation and a perfect understanding.

## Show the Way

The woman said, When the Messiah comes, "he will tell us all things." Jesus said, "I

that speak unto thee am he."

No salesman cares to make a contract which his customer cannot keep. A broken agreement is bad for all concerned. The buyer must know how he is going to be able to pay. His ability in this respect is of the first importance.

The Lord Jesus provides the ability for the Christian life. He did not come to show us how we ought to live; He came to be the life. The would-be Christian must come to see that his life henceforth is to be the Christ

life; that he is now at the end of his own struggle; and the Lord is his Saviour and his Keeper. "Christ liveth in me"—this is the final secret.

An intelligent, college-bred young man once said to a veteran preacher, "I do not believe in God, in Christ, or any existence of life after death, but before I die I am going to join the Roman Catholic Church." Upon being asked why, he said, "The Roman Catholic Church is the only institution I know of that will, if I have a soul, take the full

responsibility for it." The preacher said, "The Lord Jesus Christ came into this world to take the full responsibility for your soul. If you will commit it to Him, you need never have a doubt as to your salvation." *He is the Way!*

Be sure your prospect knows the Lord. Kneel down and talk with the Lord about the whole case. Teach your prospect to pray. His first acquaintance with the Lord Jesus Christ may blossom into an abiding, eternal fellowship.

## Getting the Bible Read in the Home

By REV. FREDERICK D. NIEDERMEYER, D.D., Perth Amboy, N.J.

THE translation of Scripture into 991 different languages would be fruitless, as regards the salvation of souls, if the sacred words were not read in any of those tongues.

In our church we try to make the Bible available to all. Occasionally, shortly before Christmas, we have a display of Bibles and Testaments in the auditorium. Suggestions are given from the pulpit as to the advantages of various editions, and someone is at hand to give counsel. This has proved a real ministry, for many persons lack sufficient information to make discriminating investment in a Bible.

### Presenting Bibles to Graduates

In our Sunday School we present Bibles to our pupils. On promotion to the Junior Department at the age of nine, each pupil is presented with a leather-bound, gilt-edged Bible. Children who enter from some other source than our Primary Department, are also given Bibles for use in the room and in preparation at home. On graduation from the public high school, our Sunday School gives our members a Scofield Bible, cherished because of its invaluable helps.

One means we employ to get the Book used in the home is to stress Bible memorizing. For the children in the Beginners' Department, this consists in learning the golden text, or other memory verses. Beginning with the Primary children, six to nine years of age, we use a "Pearl Chain." It consists of a red ribbon attached to a white bone ring, which is hung on a hook in the wall. On the ribbon has been slipped a white card bearing the name of the pupil. That card is to be followed by other cards, pur-



"Thy Word have I hid in mine heart . . ." Psalm 119:11

chased from David C. Cook Publishing Company, which in the shape of an anchor, diamond, or other design, are tokens that portions of Scripture have been memorized.

As the child proceeds, his ribbon becomes increasingly occupied with these tokens. Usually the first pearl is the Lord's Prayer, and the second, the Twenty-third Psalm. Effort is made to secure the memorizing of the Ten Commandments by every child before the age of ten. The chain consists of seven additional items—Psalm 24, Psalm

67, the Beatitudes, Romans 12, I Corinthians 13, the books of the Bible, and the Bible alphabet, consisting of twenty-six verses of Scripture whose first words begin with successive letters of the alphabet. The children cannot do this memorizing alone, and through their interest, get the co-operation of their parents.

Our "Golden Pearl," upon which we lay much emphasis, consists of Bible verses assembled by the pastor to show the way of salvation. The child must learn the full title, "The Golden Pearl, or How to be Saved," and memorize with the verses also the references. Our hope is that if any child should slip through our fingers and not be won to Christ, he would still possess, stored in his memory, enough scripture to lead him to Christ.

### Encouraging Pupils to Read Aloud

Another plan calls for reading the Bible aloud. Every Sunday our pupils report how many chapters they have read aloud in their homes since the preceding Sunday. In the case of the Primary children, we count also the chapters that were read to them by someone else. The figures are inscribed on charts posted for public display. Those who read up to three chapters aloud have their names put on a white chart. If they read four or five chapters their names are put on a blue card, if six to ten, on a red card, and if eleven or more, on a gold card, along with the number of chapters.

We always have more names on the gold card than on any other. Sometimes a pupil will read just enough to make the gold card, but often the number far exceeds the minimum requirement. One pupil, during quar-

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er said,  
is world  
ur soul.  
d never  
He is

e Lord.  
d about  
to pray.  
d Jesus  
eternal

antine for chicken pox, read 194 chapters to her sister.

A fifteen-year-old girl induced her father to listen while she read seventy chapters in one week. Ordinarily, the reading is not so extensive, but the total each week is impressive, and for one quarter was above five thousand.

A brother and sister read fourteen chapters a week, continuing throughout August, when our school interrupts its sessions. Another brother and sister read twenty-eight chapters apiece each week for an entire quarter. A girl of twelve varied during one quarter, from forty-two chapters to one hundred and fifty-three a week. Her father was unemployed, and had time to listen. A ten-year-old girl read seven or eight chapters a week, skipping but three weeks in half a year. A nine-year-old boy read seven chapters for six weeks, and then jumped to ten. We insist that the reading be aloud. That means that two persons are giving attention to the Word, and often more than two.

### Reading Through in One Year

We encourage Bible reading also among the members of the congregation. Some follow the plan of the Moody Bible Institute, according to whose schedule a person reading part of the Old Testament and part of the New Testament each day completes the reading of both in a year.

Another plan, adopted earlier, is to read three chapters on week days and five chapters on Sundays, beginning on New Year's Day with Genesis. According to this schedule the reading will be finished on December 27 with only four chapters to read. Then, after a brief vacation, on New Year's Day we begin over again.

This plan has made a wide appeal. There is something attractive in keeping step with others. In our church notices, published each week in the newspaper, we indicate the assigned chapters for Sunday, so that the readers can check up on themselves. Thus, members of other churches can join us.

If a person skips a day, we suggest that he require himself to read the forgotten assignment twice on the following day. This additional reading, being a deviation from schedule, will tend to prevent forgetting. Moreover, the reader finds an additional blessing in his double reading.

### How the Minister Helps

Further encouragement is offered by the minister's plan to preach once each Sunday from one of the assigned chapters for the day. When the evening service is chosen, he has opportunity to invite people to make preparation for its sermon by reading with special care the chapter selected.

This makes expository preaching especially appropriate. The minds of the hearers have already been focused upon the periscope, and there is added enrichment for the listeners because of that in-

creased attention. Many have testified, after the sermon, that the chapter was discovered to contain more meaning than had at first been secured.

By this plan, the minister, preaching upon a large portion of Scripture, presents messages from God which can bring a variety of blessings. When he learns that someone has written down from memory the sermon he preached, or that another has made an outline of it to send away by mail, he is content, knowing that the Scripture he has included may be used in surprising ways to reach even distant hearers.

The results of this plan are cumulative. This year more people are following it than last, and there is a deepening of interest and an increased knowledge of the Bible. Our people are more at home than formerly in speaking of the Bible, and they have a wider basis for understanding scriptural references and spiritual messages. God is proving again the truth of His promise, "My word shall not return unto me void."



### Thanks for Blessings

By JOANNE K. CHILDS, Ottawa, Ill.

We thank Thee, Lord, for daily food,  
For every gift of love so good;  
Thou carest for us, Thou know'st our need,  
And with the Bread of Life dost feed.

We lack so little, want so much,  
And by Thy gracious, wondrous touch,  
Transformed to blessings, at Thy word  
Are all appointments of our Lord.

Oh, how we covet that and this!  
And hoping things shall bring us bliss.  
Now hush thy longing, faithless heart,  
Choose for thyself "the better part."

Nor do we need a lofty place;  
A soul may grow in tiny space.  
As grows thy soul in Him, thy home  
Becomes a glory-lighted dome!

Shall raiment soft and fine beguile  
Our senses, when perchance the while  
We need the robe of righteousness,  
To stand before His holiness?

Our loving Father knows, and heeds  
Our every call, He shares our needs;  
Whate'er He sends, we know 'tis meet  
To taste the bitter with the sweet.

My thanks for blessings, Lord, attend,  
And for the things Thou didst not send!

## The Decline of the American Home

(Continued from page 115)

condition.

### The Modern Home Superfluous

The modern flippant attitude toward the home has been expressed by someone who said that there was no need of a home since we are born in a hospital, reared in a boarding school, courted in an automobile, married in a church, spend our days in an office or on the golf course, attend some place of amusement at night, die in a hospital, and are buried from a funeral home. Such a statement is evidently extreme, but it rather acutely characterizes the philosophy which quite unconsciously has colored modern thinking about the home.

The road back is open and its guide posts are easily read. It always takes stout hearts and earnest purpose to turn back once the wrong road has been taken, but courageous Americans will want to go back. For their own sake, for their country's sake, and for God's sake they will give their children a true and noble home life, and will build into the coming generation that which has made America great—strong, noble, Christian character.

### Bearing the Heavenly Name

(Continued from page 116)

The vision of the graveside on that autumn eve and the triumphant song of the family choir will hardly fade from the memory of any who were present. The sadness of a funeral became the joy of a coronation.

### How One Life Investment Paid

A generation has passed, but that godly mother lives on in the lives of children and grandchildren. Remarkable has been the impress of each of the seven members of this family reared in the atmosphere of prayer. One became a leading business man in a city of the far West and probably the foremost Christian layman in the state. Another is the head of an industrial enterprise of international scope and identified with many Christian activities. A third is a merchant of an eastern city and long-time superintendent of a large Sunday School. A fourth became a business executive and leader in work among young people. A fifth is a professor in a well-known theological seminary. Two daughters married and uphold their lofty ideals in family life and Christian service.

Thus does a covenant-keeping God show His mercy from generation to generation.

Every man and woman who loves the Lord Jesus Christ must wake up to the fact that he or she has a mission in the world, in the work of reaching the lost.  
—D. L. Moody.



# Be Patient\*

By MAX I. REICH, D.D., Morrisville, Pa.

ONE of the sweetest names by which the Divine Being has revealed His heart is that which calls Him "the God of patience." And truly, human history, and our own lives in particular, abundantly illustrate this divine characteristic. Israel's watchmen, as they looked abroad upon wrongs that called for righting and evils that demanded judgment, cried out, "Lord, how long?" for they marveled at the divine patience that suffered the wrong and bore with the evil. And yet their "how long" cry was "faith's mighty question," as one of old put it, for it implied that the long, strange silence of God would be broken one day.

## Christ, the Patient One

Rightly understood, the patience of God is the salvation of man, and our Lord, as the incarnate Word, was and is the perfect embodiment of that patience. "Sit thou at my right hand *until*—"; from henceforth expecting *till*—, are words which unveil the mystery of the strong, silent, patient Christ.

His forerunner began to doubt Him because his hopes of drastic dealings with the evils of society, the hewing down of corrupt growths and the burning up of the chaff in a baptism of fiery judgment, did not materialize in the letter under the ministry of the Son of man. He was out of sympathy with the new spirit. And therefore said the Master, "Blessed is he that shall not be offended in me"—offended with My patience. But may we not believe that the lonely prisoner in the tower of Macharaz, before his martyrdom, like Him in whose power and spirit he had come, got a glimpse of the dispensation of the still, small voice, superior to his whirlwind, earthquake and fire ministry? He, we may trust, came to rest his troubled heart in the mighty patience of God.

## Be Patient with Others

And we, too, need patience—patience with one another, with ourselves, and with God. We need patience with our fellows, because after all our brother is a veiled mystery to us. We so easily judge by the appearance only. I believe that in the spiritual and eternal world will be a great transvaluation of all values. We hastily condemn now, not knowing the secrets of human hearts. We are ready to call down fire from heaven on our Samaritan neighbor, like the sons of Zebedee, when with a little patience, even Samaria shall welcome Christ under the preaching of Philip, the evangelist. We may marvel that Troas should be forbidden territory to the apostle, when after a few years of patient waiting, he could write from that very Troas: "A great door and effectual is opened to



Max I. Reich, D.D.

me of the Lord." We may despair of a vacillating John Mark today and impatiently turn him down as Paul once did, and yet the day may come, as it came to him, when, forsaken by others, a John Mark may prove our comfort and support.

After all, most of those we have to do with are still in the making. And if the promising blossoms of earlier days have dropped off, let us not think there has been a going back because in the place of the fragrant and beautiful flower, appears the hard, sour, green fruit. Have patience. God's sunshine—yea, and His frosts, too—shall succeed in ripening and sweetening what is unpalatable today. Be patient with Jacob—he will yet become an Israel. Be patient with impulsive Simon, he will one day become a Cephas, that is, a rockman. Be patient with the son of thunder; when he has become "the disciple whom Jesus loved" (because he needs affection more than others), the sunshine of that love will gradually expand his sectarian mind, soften his bigotry, and sweeten the acidity of his spirit, and yet leave him as loyal to truth as before.

And do we not need patience with ourselves? Thy prayer for holiness has been answered by inward turmoil. The hidden corruptions are brought to the surface, as the

scum in the new wine in the process of clarifying, and the dross, while the silver is in the refining pot. Wouldst thou have a Pharisee's holiness? A mere cloak of hypocrisy? Have patience then, and believe that thou art not "the old man" who is now passing through the process of inward crucifixion, but thou art "the new man," crying, it may be, out of the depths of self-despair, and waiting for the Lord, more than they that watch for the morning.

## Be Patient with God

And above all, we need patience with God. God is never in a hurry, and yet is never behind time. There is a "fulness of time" for every fresh move in the kingdom of God and in the education of the race. God can afford to be calm, seeing He has all eternity to work in, and He will not let us hustle Him. He is working out His purposes today. The interminable aftermaths of the great World War are as much under His control as the Assyrian of old, who was the embodiment of military pride, and whose doctrine was "might is right." At the appointed time "the stone cut out without hands" will demolish every evil image man has set up for himself to bow down to.

There is much in our boasted twentieth century civilization that is not worth preserving. God's pilgrim people still look for a city which hath moral foundations, whose builder and maker is God, and whose fellow workers they are as they live and labor, not in their own energy, but in His Spirit. Though the smoke and dust of battle may for a season obscure the vision of this coming city which God is patiently building, let us keep clear of becoming entangled with those things which can never form a part of its structure, remembering the words of the Apocalypse: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints" (Rev. 13:10).

## A BETTER METHOD

There have been many who have criticized the method of Moody in asking men and women after his service to signify publicly their intention to take their stand for Christ.

A minister on one occasion took the evangelist to task for it. Moody listened to his objection, and said: "I agree with you, brother. I don't altogether like the method myself, and I am always looking for a better. What is yours?"

Considerably taken aback, the clergyman confessed he had no method, and did not invite men and women to make a public profession of their faith in the Saviour.—*The Reaper*, Auckland, N. Z.

## Grace before Meat

By JOHN R. CLEMENTS, Bible School Park, N.Y.

Father, our heads we humbly bow  
And thank Thee for the food here spread.  
Thine is the hand that brings us now  
This portion of our daily bread.  
For home and friends, for toil and fears,  
For hope that dries the galling tears,  
For all Thy gifts through all our years;  
For faith, much stronger "now" than "then,"  
Our thanks, in Jesus' name! Amen!

\*Reprinted from *The Hebrew Christian Alliance Quarterly*.



# The Man Multitudes Know

By REV. ANTON J. KEHREIN, New Britain, Conn.

OUR only source of information concerning Jesus Christ is the writings of His apostles. Whatever one may hold as to the authenticity or credibility of the record they left, no one can say that they had anything to gain by writing them. Indeed, it might almost be said that the books were written to tell all the world that there was nothing to be gained in a material way by following Jesus Christ.

On the other hand, the memoirs, for instance, of Julius Caesar, who included in his experiences things which would tend to his own glory, are believed, while the apostles, with no motive (humanly speaking) for writing their books, are discredited. Thus, although they have presented a picture of Jesus Christ, as of spotless character, specific claims, and superlative credentials, it is said that the picture for all its harmony of design and unity of thought, cannot be a true one.

What is the reason given? Simply that the supernatural elements which the record claims for Jesus Christ, must, if received, carry with them implications which our modern enlightened age cannot accept. Though both the Man and the Book be flawless, if judged by the same canons of interpretation used in considering Julius Caesar, all supernatural elements must be eliminated, although such a course breaks down all the consistency which exists in the record and in the Man portrayed by the record.

With a fine disregard for logic and clear thinking, and with an assumption of mental superiority which may really be moral cowardice, the attitude is taken that only such portions of the record can be accepted as evidence as will bear the scrutiny of current human reason. This is equal to saying, as indeed it is said, that only what reason can approve, is true. Consequently, it is further assumed that anyone accepting the record as wholly true without the permission of modern scholarship, must be either ignorant or unwilling to face the truth.

Two things are overlooked in taking this position. First, human reason cannot make a thing true or false. It is a fair question as to what constitutes the proper basis for dealing with this question, the evidence which we have, which remains constant, or the widely varying deductions which have been made from it?

## Some Strange Inconsistencies

It does not seem to occur to the educated ones taking such a position, that there is an intellectual absurdity in accepting the character of Jesus Christ, while rejecting His claims, or in adopting His ideals as a desirable goal, while rejecting the validity of the credentials (miracles, for instance) which give Him the right to impose ideals. The character, the claims, and the credentials of Jesus Christ must stand or fall together. The interrelation between them is such that no separation is possible.

For instance, all admire His character, however they may regard His claims and credentials. Beautiful things, wise things, true things

are said of His character, even while their writers are apologizing for the claims He made for Himself, or for the miracles claimed to have been done by and through Him.

Who has not seen in the articles and heard in the addresses of even some who profess to believe His claim to being the Son of God in a unique sense, the suggestion that in many things this Man accommodated Himself to the language and thought of the common people concerning things about which He knew them to be mistaken. If such was the case, He was acting a lie, and no matter what His purpose was, He has ruined His own character, destroyed all possible confidence in His claims, and all acceptance of His credentials, be they ever so convincing.

## Christ's Claims Well Substantiated

Let us consider His claims. His greatest claim will be sufficient, namely, that He was the Son of God in a sense different from other men. It was because of this claim that the Jews persecuted Him, and finally caused His crucifixion. Several times it is said that He taught as one with authority. It was admitted that He had learning far beyond the natural advantages which He had been given.

Whence came the authority and the learning? They were so great that the Jewish authorities which fought against them could not do so by similar means, but had to resort to force and craft to put Him, as they believed, where He could no longer hinder the development of their power and rule. One need not point to single instances to substantiate this. The whole record as we have it is full of the fact.

But He could only make such a claim if it were true, for only then would it be in accordance with all the other things recorded of Him. If it were untrue, He has no character to recommend Him or His words or works to anyone who will reason fairly. His claims and His character must stand or fall together, and with them, of course, His words, which must be taken as the expression of His character.

Says someone, "But He was honestly mistaken in His claims. To admit that He was the Son of God in a unique sense is to acknowledge a supernatural power in Him which would be equal to a miracle, and miracles are inadmissible."

Where then did the power come from by which He performed His miracles? To this it is replied that no miracles are admitted. There must be error in the record wherever they are recorded, however it may have entered. But we have exactly the same evidence for them that we have for the other points under discussion. The same witnesses whom we have called to testify of His character are the ones who testify of His actions. Those who reported His words also reported His deeds.

## Intellectual Dishonesty

Can one take the record and say, "These are the words of Jesus, and they are worthy

of all acceptance because our reason approves of them," and in the next moment say, "These are the alleged actions of Jesus, but they could not have happened because modern science has no room in it for miracles"?

Such a proceeding is intellectual dishonesty. And even though we may not so regard it, the fact remains that Jesus appealed to His works in vindication of His claims, and if these proofs were not true, neither were His claims true; if His claims were not true, He must have been false in character.

We agree with all who say, "Let us have the truth and the courage to face it, wherever it may lead us." And if it lead us back to the soundness and trustworthiness of the Bible, shall we have it then?

It is quite the fashion in these days to quote the words of Jesus Christ if they have a socializing or a social service bearing. But why quote them for that purpose? If Jesus Christ is the Son of God in a unique sense, much more is demanded than merely quoting His sentiments.

And if Jesus Christ be not the Son of God with power (Rom. 1:4), then His credentials are false, His claims are false, and to quote His words in support of any program of human activity, is to draw support from the teachings of as great a deceiver as ever lived. And furthermore, if He deceived Himself into thinking of Himself as He did, and into making such claims as He did, there is all the more reason why a "modern enlightened age" should not bolster up its deviation from Jesus Christ by appeals to Him.

It is difficult for a Christian to put such thoughts into words. They create a feeling of horror in the mind of anyone who is acquainted with "the Man nobody knows," and who knows Him as Saviour, Redeemer, Friend, Comforter, Counselor, the One altogether lovely.

## Thousands Know the Lord Jesus Christ

Jesus Christ is not a man nobody knows. Thousands know Him in a very personal relationship which cannot exist for those who believe Him to have been intellectually weak enough to claim that He was the unique Son of God when He was not so in fact, or morally weak enough to have made such a claim knowing it to be untrue.

It is neither intellectual nor moral courage to belittle Jesus Christ. It may be either ignorance or moral cowardice; ignorance of what the character, the claims, and the credentials of Jesus Christ really are, or fear to face the implications involved in admitting these things.

If anyone would be intellectually honest and intellectually courageous as well, he owes it to himself to examine the evidence for himself, to read it himself, and to come to his own conclusions as to what the claims, the credentials, and the character of Jesus Christ really were, and not to accept ready-made conclusions from anyone, not even the present writer.

# Experiencing God's Presence in Bible Study

By REV. HAROLD JACKSON, Mount Ayr, Iowa

A FARMER was a frequent attendant of the Sunday School in a church where it was formerly my privilege to preach the unsearchable riches of Christ. This tiller of the soil usually drowsed through the sessions of the men's class, very seldom daring to make a contribution to the discussion. It so chanced one morning that the lesson was about Paul's wild ride down the Mediterranean, "when neither sun or stars in many days appeared." The farmer on that morning opened his eyes and looked about. He began speaking and held the attention of the men for nearly the entire period. When he had finished, the Bible students in that discussion group understood the shipwreck of Paul more intimately than they had ever comprehended it before. Why did the old farmer wake up? Why could he explain the passage so thoroughly, he who possibly in all his life had never had any systematic Bible study? The Iowa farmer had in his younger days spent seven years in the Norwegian navy. He had stumbled on to a very fruitful means of Bible study, the approach of a personal experience.

## Joy of Contact with God

No one would deny the wondrous value of a knowledge of the Greek and Hebrew, or the advantage conferred through the awareness of historical backgrounds, or the revealing power of any careful and systematic Bible study. It is not possible to have too much of the proper sort of Bible familiarity. We should study to show ourselves approved unto God. Yet all the intellectual mastery that can be achieved, cannot in fruitfulness be compared to the ripeness of appreciation that comes as we realize that within our own hearts we have had a visitation of God similar to that described in some Bible passage.

"How amiable are thy tabernacles, O Lord of hosts!  
My soul longeth, yea, even fainteth for the courts of the Lord:  
My heart and my flesh crieth out for the living God."

No discourse on the principles of Hebrew poetry, or essay explaining this particular psalm, could possibly afford the insight attained by the person, who, loving the ministration of God in public worship, delights once again to get back where "the vaults gather and roll back the sound of anthems," or where personal testimonies are heard

concerning the present pillar and cloud that today leads on the saints of God. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Ps. 91:1). If we have ourselves found the secret place, there is a very true sense in which we require no further explanation of the passage.

So many passages in the prophets are personal confessions of the awareness of the presence of God and of the dealings of the Almighty with writer or speaker. "I saw the Lord . . . high and lifted up, and his train filled the temple" (Isa. 6:1). "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. 9:1). What true pastor has not known the exaltation of Isaiah's temple experience, and the inward weeping of Jeremiah?

## Paul's Great Adventure

Many of Paul's words can be approached similarly. The great apostle had fallen in love with Christ as he said, "For to me to live is Christ, and to die is gain" (Phil 1:21). What

much experienced pastor has not known with Paul what it means to be forbidden to preach the Word in some "Asia," or to essay to go to such and such a field and the Spirit suffered him not? That experience of forbidden ministries when the heart is overflowing, teaches a pastor more about Paul and Paul's God than any amount of Bible history, as necessary as sacred history is in its place.

While we may not agree with Robert Norwood in all of his views, yet he does have in his *Heresy of Antioch* a fine passage that is worthy of many considerations. "Paul's great adventure was not along the roadways of sea and land, roadways that he loved and of which he never tired. It was not along the pathway of human hearts, and he loved them more than the mountain trails and long stretches of journey by sea and land. His great adventure was into the mind of Christ." We are not destined to understand the so-called Pauline theology very well unless we make our great adventure also to be into the mind of Christ.

For the work of Christian teaching it is all very well to broaden one's mind by years of study in institutions of learning, to supplement that breadth by months of travel, and to keep educated by a continuous reading of the best books. No preparation is out of place that will enable a person to teach or preach the blessed gospel in a more attractive or thorough manner. Nevertheless, until we pass on from being alumni of books and steamships to that brotherhood of burning hearts, we shall not be as useful in God's work as He desired us to be.

## BABIES WELCOME

"I heard Mr. Moody several times in the eighties when he was in London. At one meeting a crying infant disturbed many present. Mr. Moody took up the matter on behalf of the mother, saying the babe's fretting did not disturb him, and he begged his audience to fix their attention on his words and not on that poor mother who had as much right to remain in the hall as anyone. Then in terse terms he reminded his hearers that they had all once been crying babies themselves and that they owed chivalry and courtesy to every mother. Thereupon, he extended a cordial invitation to any mother to come to his meetings and bring her baby."—*The Reaper*, Auckland, N.Z.

## The Lord Be Magnified

Philippians 1:20

By GEORGE F. SANTA,\* Virginia, Minn.

Today I leave familiar halls to join

The ranks of those long gone before,  
To knit in closer fellowship our lives

In pointing men salvation's door.

I go because I find in Christ my Lord  
Far more than earthly joys can e'er afford;  
Through all of life I'd have no plea beside,  
But that my Lord be magnified.

Sometime, in future days, a midnight gloom

May press itself upon my heart,  
And fondest dreams lie shattered at my feet,

Ensnares them each time I start  
With quickened tread toward my determined goal,  
Till I be crushed in spirit, mind, and soul;  
Yet e'en in this, I have no plea beside,  
But that my Lord be magnified.

But should I always walk in pastures green,

And mount the hills to watch the sun—  
Traversing not a stormy shore for long

As some of God's beloved have done,  
And hard against the wind I travel not,  
Yet may I sing in this, as still I ought:  
Come joy or pain, I have no plea beside,  
But that my Lord be magnified.

\*A graduate of the August, 1937, class.

# God's Plan for You

By MINNIE K. HOFFMAN, Chambersburg, Pa.

**S**AID a prominent business man in speaking of one of his earliest teachers:

"I can never forget the wonderful influence she exerted over her boys and girls.

"How distinctly I remember my first day in her school. I seemed possessed with the spirit of mischief, and, after trying her patience sorely in many ways, my seat-mate and I amused ourselves by shooting paper wads against the ceiling.

"She called our attention to some work she wanted done, and just before the close of the afternoon session, as she stood by my desk, she asked, 'John, do you have any work to do at home this evening?'

"No," I replied.

"Well, then, I wish you would stay for a little while after school."

## The Effects of Unexpected Kindness

"When school was over I remained, and as the last scholar left she quietly closed the door and came and sat down in the seat beside me. Not one word did she say about my conduct; but after making some remark about the beautiful evening, she said, 'John, your former teacher tells me you are a bad boy, but I don't believe that you are, and you and I are going to get along all right.'

"A lump came into my throat and tears into my eyes. Her unexpected kindness of manner, when I deserved a severe rebuke, if not a punishment, hurt me far more than either.

"I shall try to be good. I shall try to please you, Miss Ada."

"Not to please me alone, John," she replied, 'but think—you owe it to yourself, you owe it to your Maker, to make the most of

yourself. He who has created us has a plan for every life, for your life and for mine. We can help that plan along and bring our lives to a beautiful completion, or we can hinder that plan and make of them a miserable failure. John, which shall we do, shall we help or shall we hinder?'

"I want to help," said I, as tears choked my voice.

"Very well, then, always remember that every time you resist temptation, every time you conscientiously do the right and reject the wrong, every time you grasp your opportunities—and school is an opportunity; in years to come, you will think of it as one of your great opportunities—you are helping along God's plan for you."

"I do not know what more was said. I wanted to get away from those earnest, penetrating eyes, and when I finally succeeded, I ran and cried the whole way home. It was a new thought to me. God wanted me to be something. God had a plan for me."

## A New Aspect of Life

"After that a warm friendship sprang up between us. I had the greatest respect for my teacher, and I think I can truthfully say I tried to do my best. I was ambitious to stand at the head of my class. Nothing less satisfied me. And perhaps one of the keenest sorrows of my boyhood was when I was promoted and compelled to leave Miss Ada's room for a higher grade.

"In succeeding years the thought stayed with me, 'God has a plan for your life.' It kept me from many a temptation, and when courage waned, it nerved me to greater effort. I like to think yet, that I'm helping along God's plan for me."

## FREE TO PASTORS

### Two Books:

**Why God Used D. L. Moody**, by Dr. R. A. Torrey. **The Shorter Life of D. L. Moody**, by Paul D. Moody and A. P. Fitt

### Two Pamphlets:

**Lessons in Soul Winning**, by Dr. Will H. Houghton. **D. L. Moody and the Sunday School**, by Rev. Clarence H. Benson

## For Moody Day, February 6, 1938

To pastors who did not have a Moody Day Program last year, and will agree to observe the above date, the named books and pamphlets will be sent free.

To pastors who had a Moody Day Program last year and will pledge another observance on above date, the two pamphlets will be sent (as the two books were sent last year).

MORE THAN 2,300 PASTORS observed Moody Day last year, and scores of them have suggested it be made an Annual Memorial observance.

DECISION DAY in the Sunday School is to be an added feature of the 1938 Moody Day.

Write to A. F. GAYLORD, Director

**D. L. Moody Centenary Celebrations**  
**THE MOODY BIBLE INSTITUTE OF CHICAGO**  
153 Institute Place, Chicago, Illinois

See Moody Monthly Christmas  
Subscription Announcement on page 138

## Greek Word Studies

By Kenneth S. Wuest

### BAPTISM IN ROMANS 6

The English word "baptized" in verse 3 is a transliteration, not a translation, of the word βαπτίζω. The former carries a word from one language into another in its equivalent letters, thus baptizō. The latter uses a word in the second language which will give the meaning found in the original word. In classical Greek we have an angry master βαπτίζω his slave into the river. The Greek soldiers before going to war βαπτίζω the points of their spears in a bowl of blood. Both instances speak of the introduction of something into a new relationship or environment.

From the papyri, which are non-literary and secular writings written in Koine Greek, the Greek used in ordinary conversation, we take the following. It is used of a submerged boat, of a ceremonial ablution, of one being flooded or overwhelmed by calamities. Again the introduction of something into an unusual environment, is seen.

In biblical Greek we find it used of the ablutions of Judaism (Heb. 9:10), the ceremonial washings of cooking utensils (Mark 7:4), the priest dipping his finger in the blood, and sprinkling (βαπτίζω, rantizō) the blood (Lev. 4:6, Septuagint). In these instances the word being translated as "washing" or "dipping," is seen in its mechanical connotation.

In such passages as Matthew 3:7, 16; John 4:1; Acts 16:33, and I Corinthians 1:13, βαπτίζω is transliterated and an arbitrary meaning put upon it, namely, the rite of water baptism. The mechanical meaning of the word, namely, the introduction of something into a new environment or into union with something else, is in view in Romans 6 and I Corinthians 12:13. It is set in a context of supernaturalism. It refers to the act of God placing us in Christ. This precludes any suggestion of water baptism as a means whereby a believing sinner is joined to Christ. It is a question, of course, as to what the inspired writer had in mind when he used the word, and certainly Paul was not thinking of the rite of water baptism, but of the act of God uniting a believing sinner with Christ, thus using the word in its original meaning rather than its ritualistic connotation. There is plenty of room for water baptism in such passages as I Corinthians 1:13, the latter being an external witness of the internal fact that one has been introduced into vital union with Christ by the supernatural act of God. Thus one could render Romans 6:3: "Introduced into Jesus Christ, . . . were introduced into his death," and I Corinthians 12:13: "For by one Spirit are we all introduced into one body." This is translation here, not transliteration.

### THE HEART

The word "bowels" in Philippians 1:8 is from σπλάγχνα (splanchna), referring to the nobler viscera, the heart, lungs, liver, while έντερα (entera) refers to the intestines. σπλάγχνα is used as synonymous with "heart" by Greek writers. It is rendered "tender mercies," but in Philemon 7, 12, 20; II Corinthians 6:12; Colossians 3:12; I John 3:17, it is rendered "heart."



# Youth Page

Elizabeth Andrews Houghton

## THE HOME\*

### Some Questions and Answers By Harriette Gray, Omaha, Neb.

What is a home?

A home is that place where love lives, rules, and reigns.

But what is love? Who is the fountain head, or source, of love?

It is written, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God (I John 4:7). Thus we learn that the magical something called "love" comes into the human heart when one is regenerated—"born of God" (John 1:11-13; 3:7). There is much fervor in the world today passing for love, but according to the Scriptures it is not love. It may be deep affection, devotion, liking, passion, or affinity. It may be something "born of the mind," or flesh only; or it may be (as some suggest) a disease. It is here today, but because of disappointments, poverty, lack of attention, or too much interest in other things or people, it is gone tomorrow. But "love never faileth." One does not possess an undying love today and rush into the divorce court, charging all kinds of abuses, tomorrow. Read carefully God's conception and description of love in I Corinthians 13:1-8. "God is love" (I John 4:8). That means that love springs from God. He is the source of all love. If we are not connected with the source, we cannot receive the supply. A home is a place where love abides.

When, where and by whom was the home established?

God, the creator of heaven and earth, of man, and of every living thing therein, established the home in the beginning of human life, in the Garden of Eden in order that man might be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over it. Thus we learn of man's God-given privilege and duty toward this earth.

What is man's duty toward his "helpmate"?

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24).

By whom, and how was man created?

It is written, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). "God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27).

The Scriptures plainly declare, "God created man in his own image." Let us never forget that He has warned us, saying, "Be ware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

On what foundation shall man build his home, as well as his individual life?

"Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor.

3:11). In such a home the Holy Spirit can abide.

How shall we furnish this home after it is thus established?

We shall furnish it with the fruits of the Holy Spirit, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance" (Gal. 5:22).

Have you ever tried naming the different pieces of your furniture after these fruits of the Spirit?

When you are tired, rest for a moment on the couch of "long-suffering." When hope wanes, fall in the arms of "faith." If provoked, recline on "gentleness" and "patience." When sin knocks, drop down on "goodness." If sadness and temptation arise, remember "joy" and "temperance." When death comes, rest always on "peace," for it is written, "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3).

Who is to be the head of the home?

In the Scriptures, it is written, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body (Eph. 5:22, 23).

Who is to be the heart of the home?

Does not God give us a suggestion? "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives" (I Pet. 3:1).

God has said, "Be ye not unequally yoked together with unbelievers." (II Cor. 6:14). That is God's plan and God's Word for every Christian. If, however, we have made a mistake, He says to Christian wives who have unregenerated husbands, they may "be won by the conversation of the wives."

"For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" (I Cor. 7:16). Both have responsibilities toward one another and toward their homes as well.

In what particular way has God greatly honored woman, and thereby proved His high regard for her and her ability?

By the marvelous work He chose for her to do.

Can parents determine the future of their children?

All children are free moral agents, and each must choose for himself, but a clean body, wise counsel, a clear brain, and Christian training, will help greatly in the proper choosing. No soil is so poor that it will not grow good seed, if good seed is planted, watered, fertilized, and cultivated. The study of the Word of God will quickly break up the hard and stony places. Prayer will fertilize and water the soil, if we have planted the good seed.

Who is the child's best teacher?

The mother who lives a Christian life before her household and the world; and rears her own children "in the nurture and admonition of the Lord."

This is not only a blessed privilege, but a duty and a command from God. These duties

fall on man also, for "we are laborers together with God" (I Cor. 3:9). "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children." (Deut. 6:6, 7).

What follows the parents' failure to teach?

Disobedience among children, disregard for the Scriptures, and the dishonoring of God, His laws, His house, and His Sabbath. "A nation rises no higher than its mothers."

What has God said of man and to him regarding the home and the family?

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it . . . So ought men to love their wives even as their own bodies" (Eph. 5:25, 28). Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband" (Eph. 5:33). "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

What is a Christian home?

A wonderful place, a God-ruled factory, which turns out daily a fresh supply of joy, peace, gladness, happiness, loyalty, faith, truth, hope, trust, confidence, love, and godly men and women, with pure hearts, clean minds, and willing hands.

May we seriously ask ourselves, "Does that description of a home describe our home?"

There are multitudes of houses today where people exist, where they eat, sleep and quarrel, but they are not homes—only houses.

God has created man to be the head of the home, to assume the responsibilities of the home, the State, and the Church. He has also given woman her place, in the home, in the State, and in the Church. They are not the same place. As His Word plainly indicates, chiefly as the home-maker has God placed woman in this world.

What are some of the little, everyday things that make up a happy home?

Make your wife a real partner, a real "helpmate." She is not just your housekeeper or your cook. She is a partner in your life's work, and she is the mother of your children. You provide and she prepares the things necessary for the home and loved ones. Share everything! Each must shoulder his part of the responsibilities, must share the same joys, and the same sorrows, must be happy to walk and work, play and pray with the other. Hand to your wife her part of the pay check. If she is a real wife and home-maker, she has worked as hard as you, and has therefore earned her part of the check. Do not dole it out grudgingly. She is a half-partner in the business. My own experience with "broken homes" often shows that the misunderstanding starts right here. Remember to pay to your partner her part of the company's earnings, and see that she has a bank account of her very own. There is a certain satisfaction in this that brings great joy and contentment.

And now, women, what of us?

Don't nag. Nothing disturbs a home so much as a nagging, fussy woman. Let us keep ourselves and our homes neat and tidy;

(Continued on page 147)

\*Abridged from pamphlet published by American Baptist Book Concern, Kansas City, Mo.

# Missionary Department

William H. Hockman

## HEATHENISM FROM THE INSIDE

Heathenism is shocking enough to even the casual observer or the passing traveler, but only those born in such communities know what it actually means. Life is one long round of fearsomeness. Sufferings of body and tortures of mind make even childhood a nightmare. With the fear of evil spirits haunting one continually, with the cruel machinations of witch doctors likely to implicate one any moment, with love virtually unknown, and with no hope of betterment after death, existence is nothing short of a tragedy. Miserable as life is for everyone, it is the girls and women who suffer most. In all heathen lands it is the same, women are just *things*, little better than chattel or cattle.

### Daughter of Great-rubbish-pile

The October issue of *The Drum Call* (published by the Presbyterian Mission in West Africa) contains a number of articles written by men and women who have found deliverance and a new life in Christ, all telling something about the blackness of the old heathen ways. One is by a young woman, left a widow, who signs herself by her native name, "Daughter of Great-rubbish-pile."

"*Yik*, the thing left, that is the word for widow in our language. That is what I became. My husband, a rich man, had many wives and goats. Before he died the diviner told him that if he would kill one of his wives he would not die. He lifted his machete to kill 'Weaver-birds-chatter' as she was bending over to serve him, but before the knife reached her he fell dead. When a person dies the burden of the expression of grief falls upon the women. Immediately our wailing burst forth, and his favorite wives took their places around the corpse. I was not one of them. Some of us wept because this our husband whom we loved had gone, but more of us wept because we feared his spirit would come to persecute us or take us to the spirit world. I was one of these, as sometimes I had spoken to 'Great-elephant' (his honor name; wives are forbidden to address their husband by his real name) disrespectfully, for which he thrashed me soundly.

### Humiliating Imprisonment

"After our husband was buried we widows were all herded into one hut and left there to sleep and sit on the clay floor. Our raffia bustles and leaf aprons were taken from us, and we were given dry banana leaves to wear. When it was necessary to leave the hut we were obliged to walk bent over with faces turned to the ground. I, myself, was forced to stay in the widow's pen for six nines, that is, for fifty-four days. During all of this time I was not allowed to wash. My face became dirty with soot from the fire and my body white from the ashes and clay where I lay. My tears wore paths in the dirt on my cheeks.

"A widow, her mourning over, may choose a new husband. Her mouth is stopped with leaves to prevent her talking until she reaches his village. I have chosen a new hus-

band. He is Jesus. He has washed away my sins and taken the stopper from my lips that I may praise Him. I am no longer a mere thing left behind but a real person of God."

## AT THE HEART OF SOUTH AMERICA

Another aspect of heathenism is given by Miss Florence Gorski, writing from Bolivia.



A Shepherdess

How beautifully does this picture illustrate the ministry being rendered by our missionaries in Africa—tenderly leading the children of darkness out into the light and liberty found in our Lord Jesus Christ.

She is working among a population that speaks Spanish and represents a mingling of the early Catholic settlers with native Indian paganism. Referring to her little Sunday School, Miss Gorski mentions that on a recent Sunday the lesson was based on Jesus' contact with the woman at the Samaritan well.

"As the story of the sin of the Samaritan woman was read there was a giggle, but absolutely no consciousness of sin. To them it was something exceedingly common, and ever present in the community. Mr. Haight, the superintendent, reported that as each one read a verse in the adult class, the woman who read, 'For thou hast had five husbands; and he whom thou now hast is not thy husband,' was one whose history would have put that of the Samaritan woman far behind. This woman's home is a snare to young men, and many have been led astray through her. Yet she is neither young nor pretty. Her son comes to our mission school.

"What I want to impress upon you friends is that this is common. These are the people we meet daily, do business with, visit and teach. *There are no other people here.* Even the cream of the town's society can boast of living together years before being officially married. Will this make you realize our need of prayer?

"As I taught the lesson that Sunday my mind sat in review on each of the six scholars in my class. Aurora's mother has had children by at least four different men; one was

a priest, and his granddaughter is now a pupil in our school. Lola's mother has children by two men, remains unmarried, and even her grandmother is unmarried. Her uncle has a different woman every time he comes to town, and the grandmother raises the illegitimate children. Josephina's mother and dad are unmarried. While the father was in the war the mother lived with other men, and now they are separating. He plans to marry a younger woman. Noemia's mother is a good Christian, but her father—a fugitive from justice—is living in a distant town with another woman. He also has left several women in town with children. Eloina's mother was our cook, but we could not keep her because of her immoral life. She has children by three men, has lived with a fourth, and is now going with a fifth. Juana's mother is living in another town with one man, and her father has another woman, and an exceedingly evil reputation as well. Let me repeat, there are *no other people here.*"

## NEWS FROM RUSSIA

The American European Fellowship represents sane sentiment and commendable methods regarding rendering a helping hand to the fields in eastern Europe. The need is pathetic, even appalling. But the situation is surprisingly complicated, and the rendering of aid is made exceedingly difficult, calling for unusual judgment and discernment. Particularly is this true regarding the Russian population. The sufferings of Christians in Soviet Russia during the past decade constitute one of the most terrible chapters in human history. Christians of the Western world have sought ways and means of succoring their brethren in Russia, but it has been very, very difficult to minister to them either physically or spiritually. The September issue of *The European Harvest Field* contains a number of letters from Russia, and also several articles of general interest concerning conditions there at the present time. One is entitled

### The Church in Moscow

"Before the Revolution, there were in Moscow 1,624 churches, monasteries, and chapels. Now there remain open 26 Russian Orthodox churches, two Roman Catholic churches (there were five before), and two synagogues (there were seven before). The old priests of the Russian Church are now especially popular in Moscow, and they greatly influence the populace, who are sick of the revolutionary priests. Where the services are conducted by the 'old fathers,' the buildings are packed. Sometimes it happens that the people occupy their places in the church a whole day before the service begins. On the other hand, there are now active young priests of Bolshevistic tendencies, who try to combine the church services with their political activities. No doubt, they have been engaged by the Soviet authorities. It is interesting to see the Bolsheviks use religious workers to support their power. This shows how the influence of religion over the nation is still being felt.

## War torn China needs the Gospel of the Lord Jesus Christ The Woman's Union Missionary Society of America

is helping to meet this need by equipping Chinese young women to witness for their Lord as Christian doctors, nurses and mothers.

For over 75 years this Society has been working in India, China and Japan through personal evangelism in homes, schools, hospitals and orphanages.

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23 Flatbush Avenue :: :: Brooklyn, New York

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### Beautiful Gifts From the Orient

● Buy this beautiful hand embroidery made by the children of the Home:—handkerchiefs, dresser sets, scarfs, doilies, etc.—beautiful colors. Every stitch a prayer. Lovely and economical as gifts. Proceeds from the sales help support this faith work, one of the largest Christian orphanages in the Orient, established twenty years.

Christian workers as agents—Guilds, Sunday Schools, and individuals make money selling this merchandise. It is thrilling to know that members of another race in a distant land are brought into fellowship through a common effort. When you tell the story of Onesiphorus, the largest orphans' home in the Orient, you win friends, make sales, and further Christian Charity.

● ALL proceeds help destitute orphans become useful Christians rather than beggars and bandits.

Write for price list of hand embroidery and other articles for gifts and personal use.

## HOME OF ONESIPHORUS

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Girls doing cross-stitch embroidery

"Formerly the Orthodox people wore on their necks, under their clothing, little gold or silver crosses. This habit seemed almost to disappear during the first years of the Bolshevik regime. Now it has been discovered that during last year the Russian population produced, bought, and sold crosses to the amount of three million roubles. This shows the present religious sentiment of the Russian people. In the production of these crosses, private persons were engaged. The Bolsheviks try to forbid this industry, under the pretext that these workers are needed in more important state industries."

Another article tells of

### Martyrdom of the Russian Orthodox Clergy

"Some time ago, the Greek Orthodox Archimandrit Eugene left Soviet Russia, where he had spent all the revolutionary period. He had suffered in prison for eleven years. Metropolitan Seraphim Mescheriakoff, Archbishop Alexander Belozerooff, and other high clergy were shot before his eyes. He knows of a case where 220 of the clergy were executed. At another time, 10,000 Soviet citizens were carried in trains, the cars of which were sealed. Every three days, the cars were cleared of the dead, who were buried like animals. After eight days, this unhappy crowd of people was brought to Kotlas, and then, for thirteen days, through deep snow, they were driven to northern Dvina, the place of hard labor. In that district, there were 300,000 men in exile. In Marinsky camp, in Tomsky state, 40,000 men were imprisoned.

"In 1932, in Kharkoff prison, Archbishop Affanasij Starobelsky was shot. In 1934, in Krasnojarsky prison, Bishop Philip Gumilevsky and others were executed. They were considered guilty because of their non-recognition of Moscow Metropolitan Sergej, who was appointed and supported by the Soviet government as its tool. Bishop Pheophil Krasnodarsky, having been tormented by the G. P. U. (secret Bolshevik police), hanged himself.

"The Archmandrit Eugene is, fortunately, a Greek citizen, and this helped him to get out of Soviet Russia. Many of the Orthodox clergy begged him most urgently to make known abroad the situation in Russia under the Soviets. Eugene is a man of only fifty-five, but he seems like an old man. He says, 'In solitude, I can only bewail my unworthiness, and beseech our Lord, in tears, in behalf of my suffering brethren in Soviet Russia.'"

### EXPLORING WITH THE GOSPEL

William M. Strong is the director of a unique gospel work down in Chile. Beginning among the soldiers and sailors, it has now spread out in other directions, reaching a typical cross section of the unevangelized population of that southernmost republic. The little company of workers is known as the Soldiers and Gospel Mission. Among other good things in a recent bulletin is a report of a trip into the southern forests by two pioneers. Paragraphs follow:

"We tried to cross Lake Calafquen by boat, but the weather was so bad that no one would take us, so we started to walk around the lake, arriving at a Mapuche Indian's house, whose son was at school with one of our friends. Here we were given supper and a bed for the night. We sang and ex-

Moody Bible Institute Monthly



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plained the gospel until 10:30 o'clock to the father and his many children. It rained in torrents the whole night, and the roof being made of galvanized iron we slept very little. When we started away the next morning the rain had ceased, and we visited many houses during that day, selling Testaments and Gospels. Both Indians and Chileans were very amiable, and by evening we were nearly killed by their kindness, having dined five times. At nightfall we reached the hut of a Chilean who was an evangelical. The Lord was with us step by step, and here again we received shelter for the night. There are very many Indians here, and the Chilean at this point wants to put up a chapel. It would make a good center for future operations.

### Untouched Population

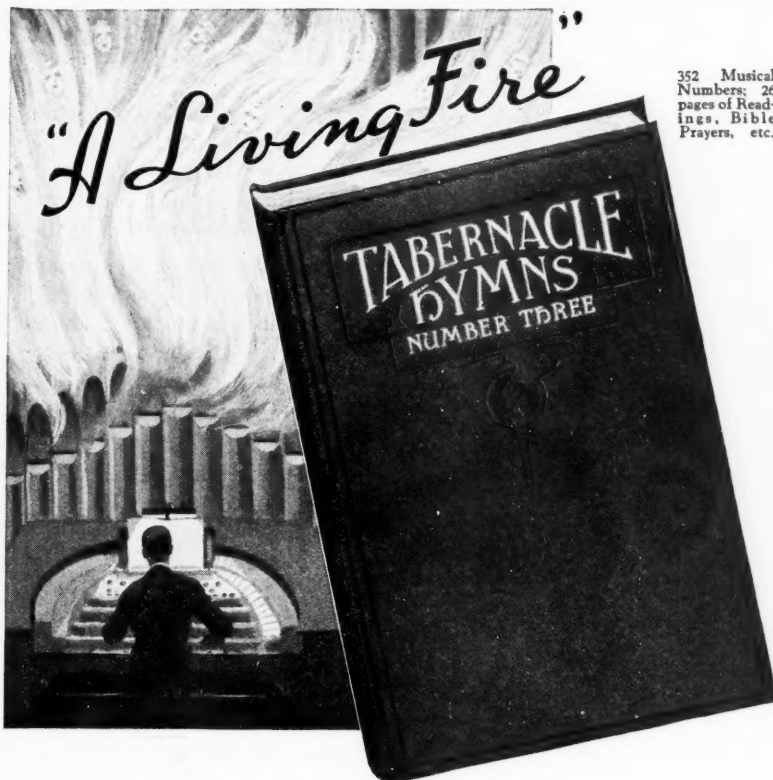
"In our walk the next day we met many Indians who listened attentively to the gospel, and we sold quite a quantity of gospel literature. My Chilean companion, Juan, was invaluable. At every opportunity he explained the gospel, speaking in the Mapuche tongue. That night we had the choice of a bed or a hayrick, and we chose the hayrick and had a fine sleep. When we reached the head of the lake it was raining and growing dark, and we could find no shelter for the night. So we put Juan's manta (cloak) over some branches, and with my manta over our shoulders we tried to get some sleep, after having got a blazing fire going in spite of the rain. Thus leaning one against another, singing, reading a bit by the light of the fire, we passed the night, counting the long hours, and sleeping a bit, too.

"On the other side of the lake we found the Machupes still wearing their old fashioned dress, the men with their shawls pinned up between their legs, and the women with the enormous silver earrings three inches in diameter. The journey down that side was very beautiful, with the mountains rising sheer, and many waterfalls spilling over the great natural wall. With not a house for many long miles, we were compelled to carry our own loads down a steep and slippery trail. When at last we reached the house of a Chilean we were utterly exhausted and could go no farther. Here we were given a warm reception and a grand supper before an open fire in the center of the room. Although the large family were Catholics they were eager to hear the gospel. The head of the house seemed to know something of the Bible, and asked many eager and intelligent questions. That night we slept amid many saints and crucifixes, but rested well our weary bodies. The next day after a splendid meal, I extracted a tooth for a man servant and then we crossed the lake, accompanied by our host. He could talk of nothing but the gospel all the way. Our trip was indeed worth while, and we pray the Lord's blessing on the Word sown in print and speech. The country is thickly populated, and ripe for missionary entrance."

### THE CONVERSION OF A WITCH-DOCTOR

"Friend, I have told you often about Jesus. You know who He is. You also know what He has done for me, for you have seen with your own eyes. I need not tell you again what He will do for you if you believe in Him. Therefore, my brother, why not be-

November, 1937



"My Faith Looks Up To Thee" has been called "the most precious contribution of American genius to Christian hymnody." Ray Palmer, descendent of John and Priscilla Alden, wrote it in 1830 as his personal declaration of faith. Not until two years later did Lowell Mason discover the words and write the lovely melody with which it is joined in "TABERNACLE HYMNS NUMBER THREE".

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Send for a returnable sample and see the fullness of its use in strengthening the ministry of pastor and workers in your church and Sunday School. Its hymns embrace the great redemptive themes of Atonement, Repentance, Second Coming, Bible, Blood, etc. A large selection of children's songs, choir numbers, and solos is an attractive feature. Sound throughout in doctrine; completely orchestrated.

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☐ Young People ☐ Evang. Meetings

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## "I am glad I am a leper!"



*This kneeling leper is thanking God that through his leprosy he found Jesus Christ.*

the healing chaulmoogra oil enters the veins to restore the body, the Light of lights shines into the heart and Christ's love gives courage and peace beyond any man-given help.

*Are you thankful enough to give to a leper seeking Christ and Salvation this Thanksgiving?*

### The AMERICAN MISSION TO LEPERS, Inc.

Room 2N, 156 Fifth Avenue, New York

As my THANKSGIVING offering for the lepers, I am happy to enclose \$.....

Name .....

Address .....

"For if I had not come to a mission to lepers I would never have found Christ," said this venerable old man.

To him and to hundreds like him, "finding Christ" is worth more than the medical help and care they receive.

These sick and broken people, bodies scarred, pain wracked and deformed, seek admission each year in countless numbers.

Your heart would bleed to hear them plead! Think of us who must refuse them because of lack of room and funds.

The American Mission to Lepers assists nearly 200 mission stations to heal lepers in body and soul. While

lieve in Him and be saved? Do you believe that He died for you?"

"Yes, O yes, I believe," came the answer from the witch-doctor, for it was to none other that these words were spoken; "but what of my witchcraft? Will not the demons strike me in revenge? I know that I want to follow your Jesus, but I fear the consequences."

During the days and months that followed, the Word of God was spoken gently, perhaps haltingly, but with power. The heart of the witch-doctor was yearning for the truth, and slowly but surely he was won. "Why worry about the consequences? God will take care of them. He who places himself in His hands will never be put to shame." The Spirit of God was speaking to his heart, and soon he was ready to follow the Lord in spite of consequences. He knew that there would be ridicule, hatred, enmity, and division in his own home, but his decision was made and he was determined that nothing would stop him from following the Lord now.

A day later his old father came to him with a large chicken and a dog as a price from a would-be patient. He was to go and practice his witchcraft for that price. A temptation it was indeed, for it was a good price, and who would not do something for such a delicacy as roast dog? Such is a rare feast in Tangaleland. But his mind was made up, and looking steadfastly into his father's face he witnessed for Christ for the first time. Listen as he speaks.

"Take the dog and chicken back. I have become a follower of Jesus Christ. I am no longer a witch-doctor deceiving the people."

The old father looked at his son in astonishment and said, "You are joking with me. Do not so, for that patient is waiting for your coming."

"Indeed, I am not joking. I am now a follower of the Lord Jesus. If you do not believe it, come tomorrow and see."

The day following, as the sun was setting behind Biliri hill, a large group of people gathered together in an open space to see something unusual taking place. If one could have pushed his way through the dense crowd, he would have seen a strange sight indeed. In the center of the group stood the former witch-doctor with all his paraphernalia at his feet, and he himself surrounded by an inner circle of Christians. Before he spoke to the people, he asked for a hymn to be sung by the believers. They burst forth with rejoicing, for their hearts were glad to see the power of God once more made manifest. Prayer followed praise, and then the erstwhile witch-doctor spoke to the people:

"All of you people of Biliri know today that I am no longer a witch-doctor, but a follower of the Lord Jesus. He has become my Saviour. The demons can do nothing; they cannot save you. See, I will burn all these things in your presence, for from henceforth I am a child of God."

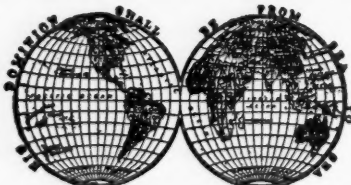
The sound of his words had scarcely died away when he placed the coals of the fire beneath the wretched pile. As the flames leaped up a great shout ascended heavenward—a shout of victory and praise. I am sure that a shout also rang out in heaven as the angels rejoiced over one sinner that repented.—Mrs. H. J. Harling, in *The Sudan Witness*.

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# Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## THANKSGIVING

Thankfulness is not a matter of "goods received," such as environment, food, clothing and shelter, but of disposition of heart. The man rolling in wealth may be a wretched ingrate, scowling at Providence and satisfied with naught, while one poor in this world's goods may, and often does, rejoice in the loving kindness of the Lord and offer the sacrifice of thanks to His holy name.

This "thanksgiving spirit" is one that ought to be cultivated in every life, if only for the sweetening of the individual soul. But that, after all, would be but a selfish result, too mean and small for one who had come into the broad realm of a really thankful heart. The heart that is filled with joyous thanksgiving would surely burst if it could not overflow in kindly words and deeds for the comfort and cheer of others. A narrow soul cannot be really thankful. It can only be self-satisfied. There is a wide difference between the two. The man or woman who knows and feels the joy of thankfulness cannot be content without giving cause for thankfulness in someone else, and as many others as possible.

And so, as the annual feast day comes around again, and we comply with the President's recommendations for the offering of public thanksgiving, let us take a broad and generous view of what thanksgiving really means. Not feasting to repletion, not family reunions, delightful as these may be, not even the assembling in our several houses of worship for prayer and praise—not these so worthily express the real significance of the day as the spirit of cheerful generosity toward those less fortunate than ourselves. So shall we celebrate our "National Festival" in a thoroughly Christian way. "And whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."—*Watchman-Examiner*.

## IS THE AMERICAN HOME DOOMED?

Some interesting figures regarding the increase of divorces in the United States have been compiled.

There were:

9,937 divorces in 1867
27,919 divorces in 1887
72,062 divorces in 1906
112,036 divorces in 1916
195,939 divorces in 1928

Putting the figures a little differently, the

of you are from homes where your parents are regular church and Sunday School attendants?" Only four of these eleven girls held up their hands. And of the four I knew that in several cases it was only one parent that attended church.

Some say that the young people are a problem today. I am led to wonder if the older people are not a bigger problem. In case several of these girls should not grow into women

of strong Christian character, where would rest the blame? Surely not on the public schools, for in them there is no pretense of teaching the Bible. Surely not on the church, for it has the girls only three or four hours a week if they attend all Sunday services. Responsibility for teaching the things of God rests primarily on the parents. Such responsibility cannot be transferred. Other agencies are only to assist parents in this task.

I wonder if the class to which I have referred is an average class? Can it be possible that almost two-thirds of the children in our Sunday Schools have parents who are not interested enough in the religious training of their children to go regularly to the Lord's house for Bible study and worship? What are these parents doing while their children are at Sunday School? Young people are not easily deceived. Parents may talk piously

about the value of the church, but they must back up their talk with their lives.—Rev. F. J. Waldrop, in *The Watchman-Examiner*.

## MAKING RELIGION REAL IN THE HOME

Parents can begin to make religion real to their children when they give it a flesh and blood setting in their own lives. It is not by exhortation but by example; not by preaching but by practice that we shall accomplish our purpose, because the most convincing influence in the world is an incarnation.

Here, for example, is a little girl being put to bed by her mother. The mother tucks in the covers, turns out the light and starts for the door. "Mother," exclaims the little girl, "am I going to be left all alone and in the dark, too?" "Yes," says her mother, "but you know you have God with you all the time." "I know that God is here," says the little girl, "but I want somebody with a face." And unless children know some person with a face, and hands, and a smile who

## PRODIGAL PARENTS

I talked once to a Sunday School class of eleven girls. Most of them were Christians. At the close of the talk I asked, "How many



## THE THANKSGIVING SERMON

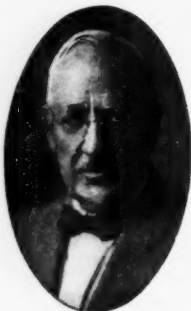
number of divorces to marriage was:

In 1870—1 in 33
In 1900—1 in 12.3
In 1928—1 in 6

In his book *Social Problems*, Dr. E. E. Fischer lays his finger on the root of the trouble when he claims that people have shown a tendency to look upon a divorce as a remedy to be welcomed rather than as an evil to be shunned. In the present situation divorce is increasing more rapidly than marriage.

Perhaps the Church has been too tolerant of conditions. It is probably a safe conclusion that most of the divorcees remarry. Who performs the marriage ceremony? In some cases, of course, the justice of the peace, but in the vast majority of cases some "minister of religion" officiates.—*American Lutheran*.





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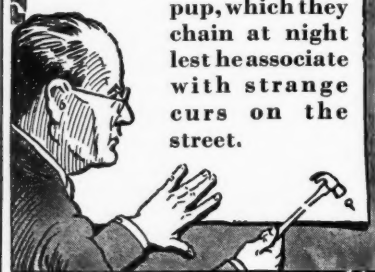
reminds them of God, God remains far away and unreal. Wise parents know that religion is something that is caught and not taught. The lasting influence that any home will have upon a child will come more by contagion than by instruction. Religion that is to count in the making of Christians must be taught by living with persons who have it.—Rev. J. A. Redhead, in *Christian Observer*.

## STRANGER THAN FICTION

The home is the world's greatest university and the father and mother the world's greatest teachers.

And yet many parents do not give as much care to their children as their bull

pup, which they chain at night lest he associate with strange curs on the street.



### HOW FATHER HELPED

Parents who send only their children to the Bible School usually do not send them long. Children soon decide that if their parents don't need the Bible School they don't either. The superintendent of a large Bible School noted that a bright boy of seventeen had not been present for several weeks. He made a note of the fact with the intention of calling on the boy. But the next Sunday he was there. At the close of the school the superintendent took him by the hand and said, "Well, Charles, I am glad to see you back in the class. Someone told me that you were not coming any more." The boy replied, "I said I wasn't, but father joined the men's class a couple of weeks ago and says he is coming right along. So I'm sort of following father by coming back myself. I've come back to stay—at least as long as father stays."—Dr. Morris, in *Christian Union Herald*.

## Gospel CARTOONS

by U.S.A. Bell

An attractive 48 page book of Gospel Cartoons and Sermonettes. An excellent gift and a means of approaching some unsaved friend. Many of these Cartoons have appeared singly in the *Moody Monthly*.

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Moody Bible Institute Monthly

## WEDDED BLISS

What quality is most essential in a wife? That question has been asked and answered thousands of times, yet I make bold to give my opinion. Some say give me the thrifty wife; others say give me the commonsense wife; others again say give me the faithful wife, while still others cry out, give me the broad-minded and forgiving wife. Well, my friends, after forty years of experience with a wife that possesses all these qualities and more, let me tell you a secret. No one wants a perfect wife or husband. They are impossible. But here is my secret, mark it well. Do you want an ideal wife? Get a real Christian woman and you act the part of a real Christian man, and you will have solved the problem of being happy though married.—"Voice of the People," *Chicago Tribune*.

## THE ENEMY OF THE HOME

What is the greatest economic enemy of the homes of America? Three billion dollars annually poured into the bung-hole of a booze barrel! And what comes out at the bung? Damnation to the home and every sacred tie that is in it.

Says the social security President: "One-third of our people are ill-housed, ill-clothed and ill-fed." What is the remedy? Rum! Government licensed rum at home, encouraged by alcohol administration boards in state and nation, promoted by lying advertisements by billboard, press and radio, sold in state and national liquor shops and manufactured by government subsidy and marketed as government house rum, guaranteed 90 per cent proof on the label at a cost of three billion dollars to the consumers, while one-third of the population are "ill-housed, ill-clothed and ill-fed."

"And this is the writing that was written . . . Thou art weighed in the balances and art found wanting."—*Twentieth Century Progress*.

## THE GREATEST BOOK IN THE WORLD

Existing Bible agencies throughout the world published last year more than thirty million copies of Bibles, Testaments, and portions. This means a hundred thousand copies during every eight hour day or two hundred and eight every minute. In other words, Bibles or portions, are falling from the presses more rapidly than words fall from a speaker's lips.

Selfridge and Company, a London department store, sold 10,000 copies of a beautifully bound Bible in six weeks. The demand increased so that the store gave an order for 100,000 copies, the biggest single order, we are told, ever placed. The manager of the store is quoted as writing to the printers: "There is only one Book in the world of which any business firm would dare order 100,000 copies."

Take for further illustration the Oxford presses, of Oxford, England. They publish only the costlier type of books—leather bound, gilt edged, and on finest grades of India paper. The Oxford output runs to over a million copies a year, and it requires the skins of a hundred thousand animals each year to furnish leather bindings, and four hundred thousand sheets of gold to gild the leaves, and provide lettering for the product of the Oxford presses alone.

November, 1937



At left is one of the smaller A.S.S.U. cotton camp Union Sunday Schools. Below is a plank chapel in which numerous evangelistic meetings are conducted and many conversions have occurred. Our "Cotton Camp Evangelist" solicited the funds, and did nearly all the work himself.



## The Tallest Cotton—

OF the United States—do you realize that it grows in arid Arizona? And do you know that the tallest men and women spiritually may grow from the boys and girls of the cotton camp section if we reach them soon with the Word of God?

About eight years ago, Buckeye Valley was reclaimed by irrigation from a dry cactus desert and became one of the most fertile cotton-growing sections of the Southwest. Here hundreds of cotton picking families migrate from eastern cotton states, many of them remaining the year round. They live in tents and shacks. At nearly every little cross-roads store liquor is sold and single men and women of immoral tendencies are a menace to the boys and girls of these camps.

Through its district superintendent, the A.S.S.U. has established cotton camp evangelism. Tents and chapel buildings in some instances have been provided by the cotton growers. Many conversions have taken place among the young and some needed relief work is going forward.

The Arizona cotton camps are but one instance where wide-awake A.S.S.U. missionaries are entering opening doors. The youth of unreached rural America is our chosen field. Evangelical in purpose, non-sectarian in method, and true to the Word of God, for more than a century we have carried on this aggressive and needed evangelism. Our organization covers the nation. Heaven alone will reveal the tremendous results in eternal values.

Your church or Sunday School class could choose no nobler missionary project. \$12.50 annually establishes a class, \$25.00 maintains a Sunday School, \$50.00 annually supports work in an unreached community, and \$100.00 in a county. \$1200.00 annually supports an active A.S.S.U. missionary. For full information, address —

## AMERICAN Sunday School Union



DEPARTMENT OF MISSIONS, Box M1137  
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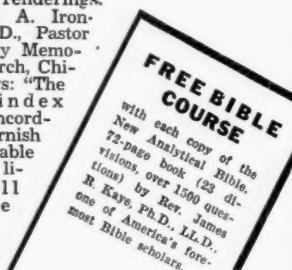
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## JOHN AND MARY

We have a wonderful way of associating certain qualities with certain names. We love a name because some one we know, or have known, have the qualities we love. We dislike a name because of its association with some character we do not like. In Europe not long ago a vote was taken by two newspapers to decide upon the most popular names among men and women. By a large majority, the names of John and Mary were shown to be most popular. The reason is easy to see. It is because of these two characters whom we always so closely associate with our loving Lord. *The reflection of His love and tenderness clings to these names like the perfume of roses clings to the vase in which "roses have once been distilled."*—Teachers S.S. Lesson Quarterly.

\*\*\*

## THE TRAGIC OMISSION

*Jesus Christ, the Son of God and the sinner's Friend, should be the theme of every sermon. No other theme will so meet and minister to human needs.*

It is said that on one occasion three people went into church to get help. The first was a business man who had failed and was contemplating suicide. The second was a youth of extravagant tastes who, finding his wages insufficient, was planning to steal from his employer. The third was a young woman of gay habits and conduct who had been tempted from the path of virtue. The choir arose and sang an anthem about building the walls of Zion. The minister addressed an eloquent prayer to the Lord, and then preached a sermon on the theme, "Is Mars Inhabited?" and thus the hungry souls that needed bread received stones.

The man committed suicide, the boy stole and landed in the penitentiary, and the women went home to a life of shame.—*Westminster Teacher's Quarterly.*

\*\*\*

## CHRIST, THE ONLY WAY

A man, wont to trust in his own merit for salvation, dreamed one night that he was occupied with the task of constructing a ladder which was to reach from earth to heaven. Whenever the dreamer did a good deed the ladder went up higher, and occasionally when an extra good act was performed, the progress toward the skies was correspondingly accelerated. So in course of the years the ladder passed out of sight of the earth, clear up into the clouds. But at last when the competent builder was about to step off the topmost round onto the floor of heaven, a voice cried, "He that climbeth up some other way is a thief and a robber!" Down came the ladder with a crash. The startled dreamer awoke. He had learned his lesson. He saw that he must get salvation from Jesus Christ, for his own self-righteousness, inadequate to fulfill the whole law of God, availed not. *There is only one way of sure entrance to the fold of God, and that is by the atoning merit of Him who said, "I am the door!"*—*Zion's Herald.*

## GETTING THE MASTERY OF THE DEVIL

A poor old Negro was once a hopeless drunkard, and he tried again and again to get free, and others tried to help him, but he could not get rid of his drunkenness until he was converted. When he was converted there was a wonderful change; and some one said, "So you have got the mastery of the Devil at last?" "No," he said, "but I have got the Master of the Devil."—W. H. Griffith Thomas, in *Sunday School Times.*

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## WHO CAN STAND ALONE?

A minister traveling on a Continental train was the sole occupant of a compartment save for a young man reading a newspaper. The youth was also a Christian, but so weak was his faith, and so many were his temptations, that he told the minister he did not think he would be able to stand life a week longer. The minister took from his pocket a Bible and a penknife, and said, "See, I will make this penknife stand up on the cover of this Bible, in spite of the rocking of the train." The young man, thinking that this was some conjuring trick, watched the proceeding with interest, saying, "I am afraid that it will not be very easy to do that, sir." "But," said the minister, "I am doing it." "Oh, but you are holding it," retorted his fellow passenger. "Why, of course. Did you ever hear of a penknife standing up on its end without being held up?" "I see," was the young man's comment. "I see: you mean to teach me that I cannot stand unless Christ hold me. Thank you for reminding me of that."—*The Christian Herald* (London).

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## GOD IS OMNIPRESENT

While men talk about God, and perhaps deny His existence, He is there hearing every word they say, and looking on them in pity and in love.

"I once heard a peculiar conversation in a garden. Two worms had struggled out of the earth and found their way upon the wet green grass, and they began to talk in a very decided and mocking manner about myself. One, the elder and better-to-do of the two, said, 'Eh, eh, eh! we have been told that this garden has an owner, or somebody that takes care of it, that nourishes the roots of things, and that altogether presides over the affair. Eh, eh, eh! I never saw him. If there is such an owner, why does he not come to the front and let us see him?' And the leaner of the two said, 'That is an unanswerable argument. I never saw him. There may be such a being, but I care nothing about him: only, if he is alive, why does he not show himself?'

"They quite wriggled in contemptuous triumph; yet all the while I was standing there, looking at the poor creatures, and hearing them! I could have set my foot upon them and crushed them; but I did not."—Joseph Parker.

## GOD'S PROTECTIVE CARE

A young soldier, back from service in South Africa, tried to get out of telling of his experiences by saying that nothing had ever happened to him; but his questioner was persistent. "Something must have happened," she declared. "Now tell me, in all your experiences in South Africa, what was it that struck you most?" "Well, ma'am," said the soldier, after some thought, "the thing that struck me most was the number of bullets that missed me."

So we may be struck most by the number of dangers that have threatened us, only to be diverted by God's protecting hand.—*New Century Leader.*

\*\*\*

## SET HIMSELF APART

An oculist who was very fond of cricket was known to Rev. Mark Guy Pearse. Much as the man enjoyed the English favorite game, he gave up playing, because he found that it affected the delicacy of his touch. "Therefore," said the preacher, "for the sake of those whom he sought to relieve he sanctified himself and set himself apart. That is what we want—that there shall come into our lives a force that prompts us always to be at our best and readiest for service, our fullest and richest to help, a tree that is always in leaf and always in bloom and always laden with its fruit, like the orange tree, where the beauty of the blossom meets the glory of the fruit."—*New Century Leader.*

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## CHRIST OUR ARK OF SAFETY

After the evening service at the mission, the preacher was hurrying away to a late train. He had just three minutes in which to catch it. Fortunately, the station was close at hand. A gentleman came running after him. Said he, breathlessly, as he came up, "Can you speak to me? I am very anxious about my soul." "Well," replied the missionary, "my train is just here, and it is the last one; but look up Isaiah 53:6. *Go in at the first 'all,' and go out at the last 'all.'* Good night." The gentleman stood staring after him until he disappeared into the station, and then he muttered, "Go in at the first 'all' and go out at the last 'all.' What does it mean?" When he arrived at home he got down a Bible. He turned to the text and read these words: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "Go in at the first 'all,'" he repeated. "All we like sheep have gone astray." I am to go in with that 'all.' Yes, I see. It just means I am one of those who have gone astray. And go out with the last 'all.' The Lord hath laid on him the iniquity of us all." I see. Yes, I am to go out free with those whose iniquity has been laid on Christ." That short, pithy comment brought by the Holy Spirit light and peace to that man's conscience and heart, and he rejoiced in Christ as his Saviour.—*Christian Herald.*

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

1 ch. 8, 28  
g ver. 36  
h ch. 6, 40, 47  
i Ro. 8, 8

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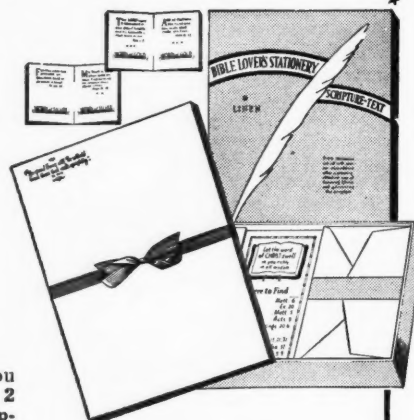
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Grant Stroh

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## THE NAME JESUS

O.V., Batavia, Ill.

**Question:** Does John 5:43 (the first part) mean that the name of God the Father is Jesus?

**Answer:** This verse simply means that Jesus came in the name and with the authority of His Father, so that the rejection of Jesus was the rejection of God the Father. The name "Jesus" was given to Him as the son of Mary and signified the nature of His work (Matt. 1:21).

## FOURTEEN GENERATIONS

J.J.B., Corwith, Iowa

**Question:** According to Matthew 1:17 we are informed that the preceding verses sum up and divide the genealogy of Jesus into three groups of fourteen each (v. 17), but if we count those in the third group we find only thirteen. How do you account for this?

**Answer:** According to verse 17 the third period began with the "carrying away into Babylon." Hence, according to verses 11 and 12, this period should begin with Jechonias. Counting from this king and ending with Jesus we have fourteen generations for the third group.

## GOD'S BLESSINGS AND NATIVE ENDOWMENTS

P.B., Chicago, Ill.

**Question:** Are God's material blessings in any way related to one's natural intelligence and endowments?

**Answer:** Some individuals appear to have been born with the intelligence and other native gifts which enable them to have worldly success above their fellows. Often these individuals are neither religious nor moral. They may be simply more clever or else have greater advantages and opportunities. In either case we cannot directly trace their prosperity to the blessing of God. Indeed their very prosperity may in the end prove to be a curse to them. On the other hand, true blessings of God may accompany riches. Abraham, for example, was rich (Gen. 13:3), but he continued to enjoy the blessing of God (12:2, 3) to the very end of his life, and after. Also we have known of individuals who enjoy the blessing of God daily, who have little of this world's goods, and who are limited in natural endowments.

## NO INCARNATION OF SATAN

R.W., Lynchburg, Mo.

**Question:** Since Jesus Christ was God incarnate, and since Judas was a "devil" (John 6:70) and also is referred to as "the son of perdition" (II Thess. 2:3), was Judas not the Devil incarnate, the same as Jesus was God incarnate?

**Answer:** Another passage in your favor is Luke 22:3: "Then entered Satan into Judas." That is, took full possession of him, to do Satan's will; but several vital distinctions must be made. In the first place, when Christ, the second Person of the Trinity, became incarnate, it was not merely through taking possession of and dwelling in a human body. His incarnation included the actual partaking of human nature. An actual change in Him occurred; He became the God-Man, with two natures in one Person. There was no duality of persons, as when Satan entered into Judas, when for a time the one fully controlled the other, then separated. The incarnation of Christ resulted in an eternal union of God the Son with man.



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## THE FIRMAMENT

G.B.T., Philadelphia, Pa.

**Questions:** (1) In the light of Genesis 1:6-8, 14-17, and 7:11, 12, when we look up from the earth do we see the under part of the waters above the firmament? (2) How many sources of the Flood are described in Genesis 7:11, 12?

**Answers:** (1) First of all we must try to understand what the firmament is, and also what these passages of Scripture describe as having occurred. The first passage describes the division of the waters. Apparently up to the second day a dense mist had enveloped the earth. Now this is partly condensed into waters which form the seas, at which time also the dry land appears (vv. 9, 10). This act of God did not exhaust all of the moisture in the air, for there was some "above the firmament," or expanse, in what we call atmosphere, which always contains more or less moisture, considered as a whole. This firmament was called heaven (v. 8), a word here signifying the canopy, or vaulted arch, which we see above us, and in which or through which we behold the lights of verses 14-17. In reality this arch does not exist, except in the human vision. Thus the descrip-

tion of the firmament is from the point of view of the earth; and when we look up on a clear day or night we in reality look through the atmosphere to the sun, moon, and stars, unless they be obscured by the condensation of moisture into clouds. (2) Two sources of the Flood are figuratively described: subterranean fountains, and an unusual downpour of rain descending through the opened windows of heaven.

## JOSEPH'S DREAMS

N.M.W., Arkansas City, Ark.

**Question:** What was the significance of Joseph's dreams (Gen. 37:7, 9)?

**Answer:** While ordinarily we attach little importance to dreams, no doubt God has thus spoken personally to individuals, such as Abimelech (Gen. 20:6), Solomon (I Kings 3:5), Joseph (Matt. 1:20; 2:12, 13, 22). Others have had dreams which they were unable to interpret, and which required some one to whom God first revealed the interpretation. Such was the case of King Nebuchadnezzar, Belshazzar, Joseph's fellow prisoners in Egypt, and of Pharaoh himself. But in the case of Joseph's own dreams, while still a boy, although the bowing down of the sheaves of his brothers to his upright sheaf evidently symbolized the supremacy of Joseph over them, and although his second dream symbolized a period of his supremacy in the family, a sense of mystery enveloped these dreams, and the real significance of them was not clearly understood until Joseph had become prime minister of Egypt, when his brothers, and later the entire family, were forced to depend upon Joseph for food, and to willingly honor his supremacy over them (Gen. 42-47).

## THE TABERNACLE OF DAVID

E.C., Philadelphia, Pa.

**Questions:** (1) What is meant by "the tabernacle of David," and what is the significance of its rebuilding (Acts 15:16, 17)? (2) Would the conversion of the Gentiles be considered the building of the tabernacle of David?

**Answers:** (1) As used here, "the tabernacle of David" is a figurative expression, signifying the restoration of the Davidic kingdom. The angel Gabriel prophesied to Mary concerning her son: "And the Lord God shall give him the throne of his father David." This prophecy still awaits fulfillment. Verse 15 is an appeal to the prophets as a whole, but in Amos 9:11 in particular we have the words here quoted; and the setting there enables us

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to understand the meaning of James, the president of the Council at Jerusalem. The prophet Amos foretold the utter desolation of the nation of Israel (9:1-8) and of its sifting "among all the nations." Our Lord re-affirmed this world-wide dispersion of the Jews (Luke 21:24); but Amos also foretold the final regathering of Israel and the permanency of their dwelling in their own land (vv. 14, 15). James, under the illumination of the Holy Spirit, states that this ultimate blessing upon Israel will follow the return of our Lord. (2) Not the same thing. The restoration of Israel (the rebuilding of the tabernacle of David) precedes the conversion of the "residue of men," and "all the Gentiles upon whom my name is called." During the present dispensation the Church, a called-out people, is being formed; but during the Great Tribulation, and probably immediately following the return of Christ in glory, there will be a more general operation of the Spirit of God, which will result in the salvation of the remnant of the Gentiles (Rev. 7:9, 10).

## NO PARTIAL RAPTURE

*C.V.M., Phippsburg, Colo.*

**Question:** Do you believe that every Christian will participate in the Rapture, or only those who are waiting expectantly and who are ready because living separated lives? Will all born-again people be translated at the same time, or will there be only a partial Rapture of the Church when the summons comes to meet the Lord in the air (I Thess. 4:13-18)?

**Answer:** A partial Rapture of the living saints suggests also the partial resurrection of the dead saints. The dead in Christ are to be raised first. Not some of them. If only some of the living who are in Christ are to be translated, where would be the justice? Better all die at once in order to be sure to share in the resurrection glory. Then, too, a partial Rapture, based on separated and sinless living, suggests sinless perfection and good works as the basis of worthiness to be caught up to meet the Lord in the air. No, the mystical Body of Christ which is His Church, will not be dismembered, but will ascend at the same time. Or, considering the Church as the Bride of Christ, although now imperfect, we must remember the purpose of Christ to present the entire Church to Himself as a "glorious church, not having spot or wrinkle or any such thing" (Eph. 5:27). The Church of Christ, composed of both living and dead saints, is a unit, and is to be made perfect and complete by Christ Himself. "Corruption cannot inherit incorruption." The apostle states the matter thus: "Behold I show you a mystery: We shall not all sleep, but we (the living) shall all be changed, in a moment, in the twinkling of an eye. . . . the dead shall be raised incorruptible, and we (the living saints) shall be changed" (I Cor. 15:51). The change here mentioned includes, in our opinion, both the immortalization of our present bodies and also the perfecting of our souls. The Bride of Christ will be a perfect Bride. Part cannot be taken and part be left behind. The true Church is a unit, because all believers are now in Christ. All who sleep in Him will be raised and translated. All the living saints also shall, together with them, be caught up to meet the Lord in the air.

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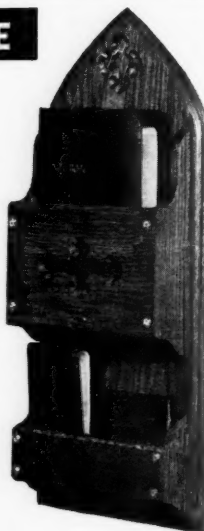
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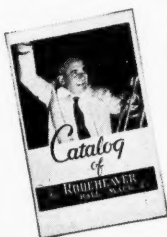
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**Question:** I have not paid much attention to the subject of prophecy; but the way this old world is hitting the bumps, instead of gradually improving, suggests that I better give attention to the unfulfilled prophecies in the Bible. What books would you suggest?

**Answer:** The best book on prophecy is the Bible itself. It is the source book and perfectly reliable, since God wrote it and only He can tell us anything for certain about the future. You probably believe in the prophecies recorded there which already have been fulfilled, especially those pertaining to Christ. Likewise believe that those relating to the future must also be as literally fulfilled. Belief in the divinely inspired prophecies is the first requisite for the understanding of them. God has revealed to His people many future events concerning the Jews, the Church, and the nations, in order that His people may intelligently co-operate with Him, so far as they may, in the carrying out of His program for the world. In these days of rapid change and increasing gloom it is well to be familiar with prophecy, for it is "as a lamp shining in a dark place."

No subject is receiving more attention today than unfulfilled prophecy. New books are continually appearing, but they are to be used only as helps. Study the Word itself and judge every book by the Bible. The present writer wishes to commend, first of all, the book by W. E. Blackstone, entitled *Jesus Is Coming*, which has been translated into more than forty tongues. It deals with the subject of prophecy in a strictly scriptural manner. On the Jews read, *The Jew and His Mission*, by Henry Ostrom; or, *The Remarkable Jew*, by L. Sale-Harrison. Among the many excellent books on the Revelation, one of the best is *Lectures on the Revelation*, by H. A. Ironside. It does not go into details, but is a good guide for a general understanding of the Apocalypse.

### FIFTEEN CUBITS UPWARD

C.L., Delmont, Pa.

**Question:** How do you explain the phrase in Genesis 7:20, "fifteen cubits upward"? Since a cubit is eighteen inches this would make the water twenty-two and one-half feet plus. In Genesis 8:4 we are informed that the ark rested upon the mountains of Ararat, which are over 1,700 feet high.

**Answer:** Genesis 7:17 informs us that the waters so increased that the ark was floated. Verse 18 states that as the waters "increased greatly" the ark "went upon the face of the waters." Verse 19 adds that "all the high hills were covered"; while verse 20 states that "the mountains were covered." We learn from Genesis 8:4 that these were "the mountains of Ararat." While it is true that the highest peak of the Ararat range, known as Mount Ararat, is more than 1,700 feet high, the language of the description of the Flood does not necessarily need to include this peak. It has been suggested that the phrase, "under the whole heaven," probably is the testimony of a spectator describing the scene as he beheld it. "The mountains of Ararat" evidently refer to the lower mountains of the Ararat range, not to the highest mountain peak. The same phrase (under the whole heaven) is used in a restricted sense elsewhere (Deut. 2:25; Acts 2:5). What is the meaning, then, of "fifteen cubits upward"? Several plausible explanations have

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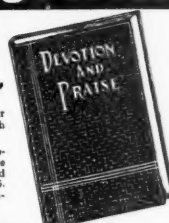
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been given: (1) that soundings were taken from the ark, which were found to be fifteen cubits, or more, above the mountains over which the ark was drifting; (2) that the ark drew fifteen feet of water, and when it rested upon a mountain in Ararat it could be readily seen from the subsiding water that its depth was much more. (3) To add another: Since the second statement in verse 20, "and the mountains were covered," follows the statement of "fifteen cubits upward," possibly the one who made the record began with the fact that the ark began to float in the first fifteen cubits of water, which continued to prevail until the mountains were covered.

### WORK FOR YOUNG PEOPLE

A.H., Rocky Mt., N.C.

**Question:** What work can young people do in a church?

**Answer:** Much depends upon the church and its locality. In some churches the young people's work is thoroughly organized. In others it is unorganized and depends largely upon individual initiation. Every young person should be a member of some class in the Sunday School. Not a member who merely attends the class, but who beforehand makes a careful study of the lesson, so that he can contribute something helpful to the class. He ought to make an offering every Sunday to the support of both church and Sunday School, no matter how little. He should especially be active in seeking to save others, if he himself is saved. Such work ought not be left to pastor and the older people. If you do not know what to do, ask your pastor for suggestions.

### RECOGNITION IN HEAVEN

F.H.H., Hamilton, Ont.

I.M., North Platte, Neb.

**Question:** (1) Does the Bible specifically state that we go to heaven shall recognize our loved ones who already are there? (2) How would you meet the objection that it would be exceedingly embarrassing if one had two wives there and should meet both at the same time.

**Answer:** The frequency of this question shows the general interest in it. Although it must be answered in the negative, the presumption is all in favor of an affirmation. The following are suggestive passages: Job 19:26, 27; Matthew 17:1-4; 8:11; John 11:25; 14:1-3; I Corinthians 13:12; II Corinthians 4:14; Philippians 2:12-16; 3:20, 21; I Thessalonians 2:19, 20; 4:13-18. (2) Why should it be any more embarrassing to meet them in heaven than to meet them here. Does this man not know that the marriage relationship will not be re-established in heaven (Matt. 22:30)? If this man has had two lawful wives here he will not feel any embarrassment at meeting them in heaven, should he be privileged to go there.

We must co-operate with God. If there is any sin in my heart that I am not willing to give up, then I need not pray. You may take a bottle, and cork it up tight, and put it under Niagara, and there will not a drop of that mighty volume of water get into the bottle. If there is any sin in my heart that I am not willing to give up I need not expect a blessing.—D. L. Moody.

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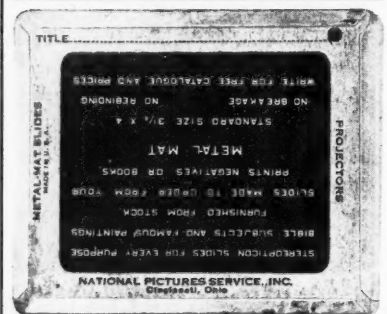
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# International Uniform Sunday School Lessons\*

Harold L. Lundquist

November 14

## THE CHRISTIAN MINISTER

I Timothy 4:6-16; II Timothy 2:1-4

**Golden Text:** Neglect not the gift that is in thee.—I Timothy 4:14.

"The Christian Minister"—there is no greater calling among men, but none is more often the target for misrepresentation and abuse by those outside, and all too often the victim of the carelessness, weakness, and sin of those within its own circle. On the other hand it has had, and continues to have to this day, within its ranks such a noble army of faithful and sacrificial men as would probably be impossible to duplicate in any other calling.

The study of today's lesson should arouse in the hearts of Christian people a high regard for the ministry as a calling, and a kindly purpose to aid their minister to live up to its glorious possibilities. Every true minister who studies it will find his spirit humbled before God in thanksgiving for the privilege of service, and in prayer that he may be forgiven for his failures and empowered for the work of the future.

The need for such a study is indicated in the verses just preceding our lesson, namely, I Timothy 4:1-5, where we read of the express warning of the Spirit of God that in the latter times there should be teaching and preaching which departs from the faith, substituting men's wisdom for God's Word. One who looks around him cannot but feel that we have fallen upon that evil day. We do well to give heed to the clear teaching of our lesson regarding the ministry.

### I. What to Preach (I Tim. 4:6-9).

The "good minister of Jesus Christ" preaches the words of God. To do this he must himself be "nourished" by them. Spare your preacher the necessity of running errands, serving on boards and committees, and encourage him to study his Bible.

Preacher, are you studying God's Book, learning and teaching "good doctrine"? If so, you will have no interest in or time for "profane and old wives fables." And you will hold spiritual development as of the highest importance, even more so than the "bodily exercise" which is of comparatively little profit.

### II. How to Preach (I Tim. 4:10-12).

#### 1. Sacrificially (v. 10).

The man who regards the ministry as a nice, easy, respectable occupation is not in the same calling as was the apostle Paul. In fact, there is nothing to indicate that he is in the Christian ministry at all, for in that calling there is labor and suffering of reproach. This is not something to be borne in a spirit of resigned submission. The minister knows and "trusts in the living God" and gladly bears every responsibility with which God may intrust him.

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#### 2. Authoritatively (v. 11).

The minister of Christ speaks for God. In doing so he teaches with assurance, and is to "command" men in the Lord's name. All too often the servants of the Lord feel and act like "grasshoppers" (see Numbers 13:33), and everybody else regards them as feeble and impotent, when they should be "strong in the grace that is in Christ Jesus" (II Tim. 2:1).

#### 3. Actively (v. 12).

Whether young or old, the minister is to be an example, a pattern in his active daily life. Note how discriminating is the scripture. He is to be a pattern for others in speech, manner of living, in love, in spirit, in faith, and in purity of life.

### III. Who Is to Preach (I Tim. 4:13-16).

#### 1. The Man Who Is Divinely Called (v. 14).

God called Timothy; men recognized that call and ordained him to give his life to the exercise of his God-presented gift. This is the right order for our day.

#### 2. The Man Who Is Properly Prepared (vv. 13, 15-16).

The ministry calls for the best preparation that a man can possibly obtain. He must know how to read God's Word, both publicly and privately. He is to be skilled in exhortation, and in teaching Christian doctrine. For most men these things can best be learned in the schools provided for such training, but let us not forget that sometimes God cuts across our plans and standards and trains His own men in unique ways.

In conclusion, let us consider the portion from II Timothy 2 which properly presents the work of the minister as that of a soldier at war against the world, the flesh, and the Devil. He must be prepared to endure hardness, and he must not yield to the temptation to get into "sidelines" no matter how dignified and profitable they may be. His sole business is to serve and to please God.

November 21

## CHRISTIAN WORKERS

I Corinthians 3:10-15; Galatians

6:6-10

**Golden Text:** And let us not be weary in well doing: for in due season we shall reap, if we faint not.—Galatians 6:9.

"Laborers together with God"—such is the glorious and distinctive title of true Christians, according to the verse just preceding our assigned text. Unfortunately is the all too common error of regarding only pastors and missionaries as the workers in God's vineyard. While we recognize that there is a special calling for some men to leave their vocations and devote their entire time to the Lord's work, let us be sure properly to stress the importance of every Christian's being a worker for God.

The portions assigned for our study present the privilege and responsibility of Christians

as fellow-workers with Christ, under the figures of builders and of seed sowers.

### I. Builders of the House (I Cor. 3:10-15).

The first requisite of a building is a foundation, and it must be strong and true. Builders for Christ have a sure foundation stone in Him.

#### 1. The Foundation—Jesus Christ.

There is only definite assurance in Paul's word concerning the foundation. It is perfectly clear to him that there can be no Christian faith without Jesus Christ. Such a statement sounds almost childish. One might well assume that no intelligent person would claim to be one of God's builders, and reject His foundation stone. But, alas, many are they who claim to be Christians, who profess to be raising a structure of Christian life and testimony, but who have set aside the only possible foundation on which to build. Plain consistency and ordinary honesty would seem to require that they announce their organizations as being social, benevolent, or political, but certainly not Christian.

#### 2. The Master Builder—and His Builders.

Paul was a pioneer. He declares his ambition and calling to be "to preach the gospel not where Christ was named, lest I should build on another man's foundation" (Rom. 10:25). Such a privilege does not come to all men, but let those who thus serve, learn of this "wise master builder" that they may lay only one foundation—Jesus Christ.

"Let every man take heed how he buildeth thereupon." It is a serious matter to serve the Lord as a builder, for it is possible to go badly astray at this point as well as in laying the foundation. We dare not heedlessly rush about "doing things" for God, without giving thought and prayer to our work.

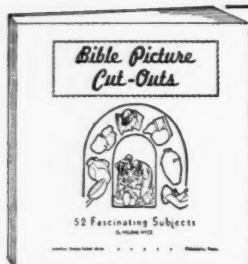
#### 3. The Materials—Good and Bad.

Whether we apply Paul's words to the building of our personal spiritual life, or to the work we do in the church, they are equally serious and urgent. "The day"—when Christ returns, and we shall stand before Him to give account of the deeds done in the flesh—will reveal by flaming fire whether we have been faithful, true and diligent in preaching God's Word, in prayer, in sacrificial service for Christ, or have sought to introduce into our lives and into the churches we serve the "wood, hay, and stubble" of unspiritual schemes, neglect of God's Word, prayerlessness.

Saved? Yes, but entering into God's presence as a man who has escaped from his burning house with nothing but his life. How utterly humiliating that experience will be for many who suppose themselves to be leaders in the church, but who fail to give heed how they build.

### II. Sowers of the Seed (Gal. 6:6-10).

The figure changes. No longer are we builders, but rather sowers of seed. Would that it were all good seed that were sown;



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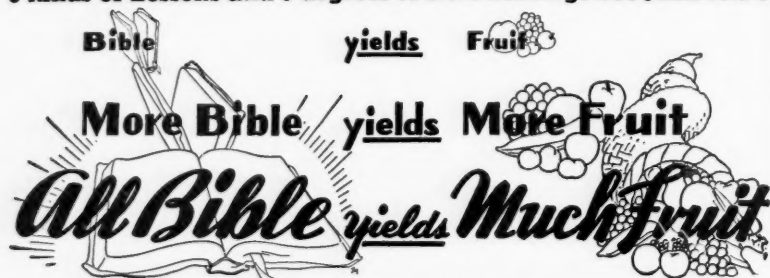
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but we see the sowing to the flesh as well as to the Spirit. This is true

1. In Our Own Lives.

The inexorable law of sowing and reaping prevails in the moral realm as truly as it does in the physical. Men who would never expect wheat to grow where they have planted thistles, seem to expect that they may sow in their own lives the seeds of selfish indulgence, of careless neglect of the things of God, and still somehow reap the fruit of good character and noble living.

2. In the Lives of Others.

We may be tempted to take attractive by-paths and short-cuts to win the interest and allegiance of men to ourselves and the church, but they will prove to bring but corruption and destruction. Spiritual seed will always produce spiritual life.

3. Waiting for the Harvest.

Harvest must be patiently awaited. We know it to be so in natural things; the same is true in the spiritual realm. We may not even live to see the harvest, but we may confidently leave it in God's hand. Others may have the joy of reaping, and will have, if we sow the good seed.

"Let us not be weary in well-doing."

November 28

### CHRISTIAN FRUITFULNESS

John 15:1-16

**Golden Text:** Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15:8.

Thanksgiving Day has just afforded each one of us a special opportunity to return praise to God for the fruitfulness of America's broad acres. It is appropriate that we think today of the Christian life as manifesting itself in the bearing of fruit.

Christian work of which we spoke last Sunday, may (at least in a measure) be imitated, but fruit cannot be imitated. It is the result of life, and only those who know the new birth bear the fruit of Christianity.

The chapter before us is a portion of Scripture which has been the peculiar favorite of God's children in all generations. It is at the center of our Lord's words with His disciples immediately before His death on the cross. We stand with bowed heads and expectant hearts as we listen to the words from our Saviour's own lips.

Many are the expositions of this passage, but a beautifully simple one which came to the writer from Dr. W. Graham Scroggie is suggested as most helpful.

I. Life and Fruitfulness (vv. 1-8).

Life results in fruit, and there can be no true fruit where there is no life. Christ is the vine, the Father is the keeper of the vine. We who are Christ's are the branches abiding in Him, that is, living our whole life in and for Him in such close union with Him that His life as the vine brings forth fruit in us as the branches. That is real Christian living.

But, alas, there are branches that seem to belong to the vine but they lack the one indispensable evidence of life which is the normal bearing of fruit. These the Father must take and cast away to be destroyed. While we must not read into these words more than our Lord intended, let us beware lest we explain away their serious import. These are grave words of warning to false professors of Christianity, but they are not spoken to dis-

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tress and dishearten true followers of the Lord Jesus Christ.

Fruit in the Christian is undoubtedly first of all the fruit of character, but that character is also to show in conduct. Note the progress, "fruit" (v. 2), "more fruit" (v. 2), "much fruit" (v. 5). In order to bear more fruit there is need of pruning and cleansing (vv. 2, 3). Pleasant? Not always, but always profitable. Let us thank God for even the pruning knife when its work is needed.

Do not miss the prayer promise in verse 7. It is an unlimited promise with a closely limited condition. Let us meet the condition and claim the promise.

## II. Love and Friendship (vv. 9-16).

"This is my commandment that ye love one another." In verse 10 we read that to abide in the love of Christ we must keep His commandments, and now we learn that it is His command that we love one another. We are not to await the impulse prompted by the beauty or kindness or propinquity of someone, but we are to love one another. Many a Christian who has obeyed the commandments against stealing, adultery, and blasphemy has never noticed that he is commanded to love.

The joy of Christ was fulfilled on the eve of Calvary by the love of His disciples for one another and for Him. He rejoices today when we love the brethren and love Him, for thus we enter upon the beautiful relationship of friends.

Dr. Scroggie says, "We may be God's children without being His friends; the one is based on His gift of life to us; the other, upon our offering of love for Him. Are you a friend of God? You cannot have God and the world for friends at the same time. The friendship of the world is enmity with God. The world hates Christ, and therefore will not love you if you are like Him."

But, oh, the sweet intimacy of fellowship with Him. Read verses 14 to 16. Chosen and appointed by Him—for "he first loved us"—we are not kept in the distant position of servants, but are brought into His circle of friends with whom He shares the glorious secrets of His Father, and our Father. It is a great thing to be a Christian, a friend of the Saviour.

Note how closely this friendship is linked with assurance and power in prayer. Dr. Gray points out that "there is nothing in this sublime discourse of more practical value than what it teaches about prayer. See John 14:13; 15:16; 16:23-27. To ask in Christ's name is as though He asked Himself with all the assurance of answer which such a fact implies. This is the privilege of the true believer, who is thus a member of Christ's body and of Him only, and it is a revelation of truth which Christ at no time had made known to His followers until now."

## December 5 CHRISTIAN REST

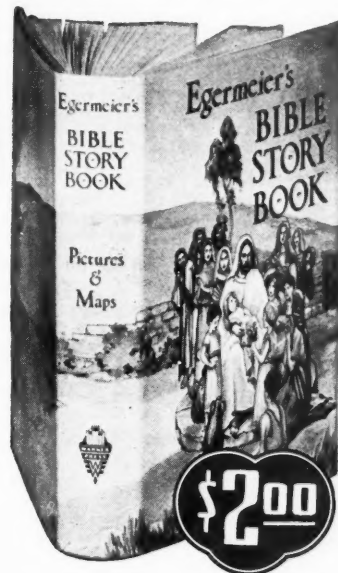
Matthew 11:28-30; Hebrews 4:1-11

Golden Text: Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matthew 11:28.

"Time, like an ever-rolling stream, bears all its sons away," so sang Isaac Watts in 1719. One wonders what he might say today! The mad rush of modern life—its relentless drawing of us all into its terrific tempo—leaves us distraught, nervous, over-anxious.

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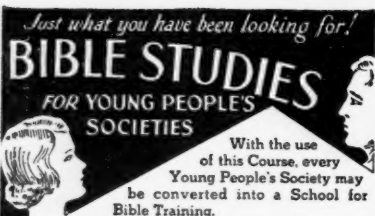
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### I. Found in Christ (Matt. 11:28-30).

Rest for our souls is found not in the cessation of activity, but rather in joining with Christ as our yoke-fellow and in going on with Him in meekness and lowliness of heart. Most of life's restlessness is the result of pride, of driving ambition to be somebody or to attain something. True humility removes all such disturbing factors.

But we do have a yoke and a burden to bear. Yes, it is true that not all is easy in the Christian life. But as someone has suggested, the burdens are like the burden of feathers on a bird. They may seem to be too heavy for his little body, but as a matter of fact they are the thing he flies with! Such are the "burdens" of Christ.

### II. Received by Faith (Heb. 4:3).

Those who believe, enter into rest. Faith in God through Jesus Christ brings a map into an abiding place that the storms of life may beat upon but can never move. Fair weather followers of Jesus who fall into a frenzy of fear and worry when sorrow or loss comes upon them, need to learn to walk by faith.

"Be not dismayed whate'er betide,  
God will take care of you,"  
is more than the pious expression of a hymn writer, it is a statement of fact.

### III. Rejected by Unbelief (Heb. 4:1, 6-11).

"The worst thing in the world" is unbelief—because it effectually closes the door to God's blessing. Jesus could not do "many mighty works" in His home town of Nazareth "because of their unbelief" (Matt. 13:58). Unbelief will keep us from the rest that God has prepared for His people, for it not only hinders men from coming to the Saviour, but keeps them from resting in Him after they are saved.

### IV. Necessary to Useful Living (v. 11).

Only when the follower of Christ appropriates that rest of soul which results from turning from his own efforts and trusting himself fully to Christ will there be that absolute surrender of every detail and problem of life to Him, which will bring out in daily living the glorious beauty and power of a life at rest with God.

A poem by Fay Inchfawn which has blessed the writer's soul is here passed on, with the prayer that it may help you who read these notes:

"Well, I am done. My nerves were on the rack.  
I've laid them down today;  
It was the last straw broke the camel's back.  
I've laid that down today.  
No, I'll not fume, nor fuss, nor fight;  
I'll walk by faith a bit and not by sight,  
I think the universe will work all right,  
I've laid it down today.

"So, here and now, the overweight, the worry,  
I'll lay it down today;  
The all-too-anxious heart, the tearing hurry,  
I'll lay these down today.  
O eager hands, O feet so prone to run,

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Moody Bible Institute Monthly

I think that He who made the stars and sun  
Can mind the things you've had to leave un-  
done.

Do lay them down today."

How true it is that we are prone to bear all  
the burdens of the universe when God's Word  
has told us to cast all our care upon Him, for  
He careth for us (1 Pet. 5:7). It is a power-  
ful testimony for Christ when distraught and  
worry-ridden non-Christians see God's chil-  
dren walking steady and true in the midst of  
disappointments, trials and sorrows. And  
the opposite is also true, that failure to trust  
God is a practical denial of our professed  
faith.

## Youth Page

(Continued from page 128)

have good, wholesome, nourishing food. Re-  
member, we are building a home, we are  
building bodies, we are building character.  
Build a happy home, with a family altar—at  
the breakfast table, before the tasks of the  
day begin, or at the close of the day when  
rest is needed. Teach the children God's Word.  
Each day (or each week at least) teach them  
a well chosen verse, one to be remembered  
always. Take them to Bible School and to  
church each Sunday. Be sure to take them  
where the Bible is taught and honored as the  
Word of God. Study the Word of God with  
them. Neglect not the privilege of prayer.  
Daily pray for home and its loved ones. Pray  
for the children, and pray with them. Work,  
play, and pray together.

## RELIGIOUS ARTICLES BY WORLDLINGS

The modern newspaper is quite within its  
rights in providing articles on religion from  
the pens of celebrities in the world of liter-  
ature, drama, and racing; but it is exceed-  
ingly questionable whether these articles are  
likely to do any good to the cause of Christ.  
The apostle James reminds us that "the  
devils believe, and tremble." Their belief is  
no contribution, either to true faith in God  
or real religious experience. It is quite pos-  
sible that any mill hand or factory girl may  
know how to tinkle on a piano, but no musi-  
cal society would ask her to lecture on "The  
Music I Love." The grocer's assistant at the  
village store may be able to find the Pole  
Star, but no company of astronomers would  
seek his help in solving the problems of the  
heavens. A child of ten, brought up in a  
Christian home, could tell more of God than  
celebrities who spend their whole life devoid  
of any consideration for spiritual things. A  
certain Russian dramatist was very fond of  
church bells, and when a friend asked the  
reason, he replied, "That is all that is left to  
me of religion."—*Christian Herald*.

## THE PREACHER'S PRIVILEGE

At a union preachers' meeting in the Cen-  
tral Y.M.C.A., Mr. Moody exhorted the  
preachers thus:

"Feed the sheep in the morning, at night  
preach to the unsaved; don't turn your eve-  
ning services into lectures and entertain-  
ments. If I were pastor of the Chicago  
Avenue Church and the angel Gabriel was  
announced to speak there, I would not sur-  
render my service."—*The Reaper*, Auck-  
land, N.Z.

November, 1937



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## GLADNESS

1. Hypocritical Gladness—Judas (Matt. 26:49).
2. Mocking Gladness—The Soldiers (John 19:3).
3. Malicious Gladness—The Chief Priests (Mark 14:10, 11).
4. Curious Gladness—Herod (Luke 23:8).
5. Real Gladness—Disciples (John 20:20).
6. Continual Gladness — Christians (I Thess. 5:16).—Ed F. Rice.

## GOD'S ATTITUDE TO UNGRATEFUL DEBTORS

Matthew 18:21-35

*Introduction:* Peter's desire that Christ approve willingness to forgive seven times, requires a revelation of the difference between God's and man's forgiveness.

1. Reckoning—God knows what we owe, and urges some settlement (v. 24).
2. Commanding—The law demands payment or bondage (v. 25).
3. Listening—God hears the plea: "Nothing to pay, but willing to pay all," but good intentions never pay a debt (v. 26).
4. Forgiving—Grace cancels all, but the "legalist" does not appreciate it (v. 27).
5. Disproving—Debtor's unforgiving spirit (vv. 28-33).
6. Judging—Those who receive *grace*, but are ungrateful for the grace of others (v. 34).—Walter Rothwell.

## THANKSGIVING

Psalms 100

*Introduction:* Thanksgiving Day is set apart for the purpose of thanking God for all benefits received. Christian believers have a different conception of Thanksgiving Day from that of non-Christian people.

### I. Why We Should Thank the Lord.

1. For love—riches are for few, love is for all.
2. For the open door to service.
3. For employment—idleness is a sore trial.
4. For strength—mental and physical.
5. For food and raiment—many are not as fortunate as we are.
6. For the Church—the opportunity to learn about God and His work.
7. Christian fellowship—it makes one family of all Christians, uniting them in service, and binding them together in love.

### II. How We Should Thank the Lord.

1. In serving the Lord with gladness (v. 2).
2. In coming before His presence with singing (v. 2).
3. In entering His gates with praise (v. 4).
4. In testifying of His goodness (v. 5).
5. In giving of means to the Lord.

*Conclusion:* "Make a joyful noise unto the Lord, all ye lands. Be thankful unto him, and bless his name."—G. P. Schultz.

148

## PAUL'S THANKSGIVING LIST

Colossians 1:12-16

1. We are fitted for a new inheritance (v. 12).
2. We are delivered from the power of Satan (v. 13a).
3. We are in a new kingdom (v. 13b).
4. We are redeemed (v. 14a).
5. We are forgiven (v. 14b).
6. We are in Christ who is the image of God (vv. 14a, 15).
7. We are possessors of all things because we are in Him (v. 16).—Carl L. Porritt.

## THE VALUE OF A THANKFUL HEART

1. *Thankfulness* is the foundation for a life of usefulness, because it recognizes the true source of all that is good—"Every good gift and every perfect gift is from above" (James 1:17).
2. *Thankfulness* is to the soul what fertile soil is to the growing plant—"Rooted and built up in him . . . abounding therein with thanksgiving" (Col. 2:7).
3. *Thankfulness* beautifies the face, for the face is a revealer of the content of the soul—" . . . saw his (Stephen's) face as it had been the face of an angel" (Acts 6:15).
4. *Thankfulness* ripens into beauty the grand harvest of a life. Jesus was never more beautiful than when He uttered the seventeenth chapter of John, in which He recognizes the Father's glory as inseparable from that of His own glory. In this chapter Jesus anticipates the harvest of His work on earth.—Fred W. Christie.

## EFFECTIVE EVANGELISM

Psalms 51:13

### I. The Divine Program for the Church.

"Go, . . . teach all nations" (Matt. 28:19). The church can have a revival at any time—God is always ready. The key is found in this psalm.

### II. Requisites.

1. Complete judgment of sin before God (vv. 1-6). Multitude of tender mercies required to blot out my transgressions—when I see myself as God sees me (v. 1).
  - a. Perpetual consciousness of guilt until removed (v. 3b).
  - b. Acknowledgment, confession of sin (v. 3).
  - c. Sense of complete undoing by sin (vv. 5, 6).
2. Forgiveness and cleansing through the blood (vv. 1, 2, 7-10).
3. Spirit-filled for joy and power (vv. 11, 12).

### III. The Results.

1. "Then will I teach transgressors thy way" (v. 13).
2. "And sinners shall be converted unto thee" (v. 13).—G. W. Kinzie.

## THE BATTLE IS THE LORD'S

I Samuel 17:38-51

1. In its Cause (v. 29).
2. In its Champion (vv. 4, 23, 51).
3. In its Choice of Weapons (v. 40).
4. In its Conquest (vv. 49-51).—M. Claude Durnam.

## THE PERIL OF INDIFFERENCE

Proverbs 1:24-33

1. The Calling (v. 24).
2. The Carelessness (vv. 24, 25).
3. The Calamity (vv. 26-28).
4. The Consequences (v. 31).
5. The Counsel (v. 33).—Charles Colas.

## A CLUSTER OF THANKSGIVING DAY TEXTS

"And thou shalt remember all the way which the Lord thy God led thee" (Deut. 8:2).

"I will bless the Lord at all times, his praise shall continually be in my mouth" (Ps. 14:1).

"Our fathers trusted in thee" (Ps. 22:4).

"Praise is comely" (Ps. 33:1-22).

"Thou crownest the year with thy goodness" (Ps. 65:11).

"Let the heaven and earth praise him, the seas, and every thing that moveth therein" (Ps. 69:34).

"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:8).

"Thou openest thine hand" (Ps. 145:16).

"Let everything that hath breath praise the Lord" (Ps. 150:6).

## ANALYSIS BY QUESTIONING

### A Suggestion for Young Preachers

By this method you write out the phrase or sentence or truth you have selected as a text; then apply to it in the following order the questions—What? How? Why?—and write out the answers to these questions that your mind suggests.

Sometimes it is useful to use other questions, such as When? Where? etc.; but as a general rule it is better to adhere to the three stated above, which lead the mind into (1) the nature, (2) the history, and (3) the purpose or the object of thought.

#### EXAMPLE:

"My peace I give to you."—John 14:27.

1. *What* does Christ's peace mean? The peace which He possessed. Peace with God, with men, with conscience, etc.

2. *How* is Christ's peace obtained? It is not earned, it is received as a gift.

3. *Why* is Christ's peace necessary? Because without it all other possessions are unsatisfactory, etc.—R. J. Wardell.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly



## THE EIGHT "DO MORES"

1. Do more than exist—*live!*
2. Do more than touch—*feel!*
3. Do more than look—*observe!*
4. Do more than read—*absorb!*
5. Do more than hear—*listen!*
6. Do more than listen—*understand!*
7. Do more than think—*ponder!*
8. Do more than talk—*say something!*

—John Harsen Rhoades, in *Southern Churchman*.

## THE QUICKENING POWER OF GOD

Turn away my eyes from beholding vanity; and quicken thou me in thy way.—Psalm 119:37.

The writer of this psalm evidently felt the need of a swifter-flowing stream of divine energy throughout his being, for the word "quicken" is used eleven times in this one psalm.

"Quicken me according to thy word"—three times.

"Thy word hath quickened me"—once.

"Quicken thou me in thy way"—once.

"Quicken thou me in thy righteousness"—once.

"Quicken thou me after thy loving-kindness"—once.

"Thou hast quickened me with thy precepts"—once.

"Quicken me according to thy judgment"—twice.

### OUTLINE

- I. Quicken by His Spirit (v. 18).
- II. Quicken by His Word (v. 38).
- III. Quicken by His Loving-kindness (v. 88).
- IV. Quicken by His Power (v. 134).—Ward Avery.

## A PASTOR'S PLANS FOR FALL AND WINTER

### A Symposium

#### OCTOBER:

Oct. 3. Preparation Sunday—Communion Service.

Oct. 10. Encouragement Sunday—beginning of revival.

Oct. 17. Christian Education Sunday.

Oct. 24. Enduement Sunday—close of revival period. Reception of new members.

Oct. 31. Commitment Sunday—life and service invested in promotion of Christ's cause.

(Rally Days each Sunday for different departments of the Sunday School.)

NOVEMBER: Promotion of Stewardship and Missions.

Campaign for New Tithers.

Annual Special Offerings for Foreign Missions.

(Special evangelistic effort for outlying station, sponsored and manned by the young people.)

DECEMBER: Preparation for the Holidays.

JANUARY: Young People's Month.

Young People's Departments to be built up by special emphasis.

Young people given special responsibility in other services of the church and Sunday School.

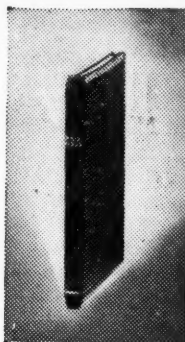
FEBRUARY: Organization Month.

(Each organization given a place of special emphasis and upbuilding.)

MARCH-MAY: Lenten Season to Easter.

(Appropriate services, climaxing in second major evangelistic effort.)—James W. Davis, Locust Street Evangelical Church, Terre Haute, Ind.

November, 1937



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5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of

\* ch. 3. 26.  
\* Or, reapeth  
\* ch. 10. 16.

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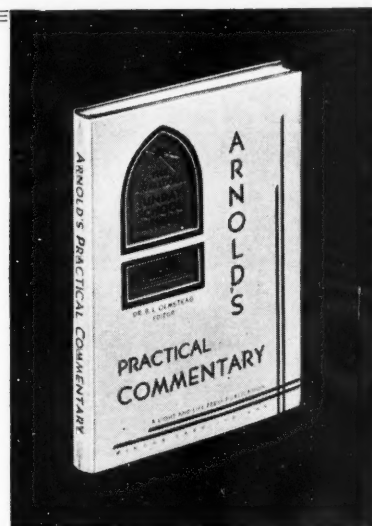
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the  
Eye-  
sight  
Begins  
to Fail

AND it came to pass,  
when Isaac was old,  
his eyes were dim, so that

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## THE OLD-FASHIONED NAMES

Sing me the old Thanksgiving Day,  
When Meekness was the host,  
And Perseverance brought the tray,  
And Mercy gave a toast;  
When Peace was neighbor to Revere,  
And Grace to Charity,  
And Patience laid the cloth, my dear,  
And Prudence poured the tea.

Sing me the old Thanksgiving Day,  
When Silence swept the floor,  
And Faith bade guest and stranger stay,  
And Hope set wide the door;  
When Joy, Reliance and Sincere  
Gave a gentle ministry;  
When Patience laid the cloth, my dear,  
And Prudence poured the tea.

Sing me the old Thanksgiving Day,  
When Pilgrim voices rang,  
And in the calm, old-fashioned way,  
Their sweet Old Hundreds sang;  
And then, to crown their simple cheer,  
Their grave festivity,  
'Twas Patience laid the cloth, my dear,  
And Prudence poured the tea.

—Frank Walcott Butt.

## NOTHING

1. In nothing be anxious (Phil. 4:6).
2. In nothing judge (I Cor. 4:5).
3. In nothing terrified (Phil. 1:28).
4. In nothing lacking (I Thess. 4:12).
5. Do nothing through strife and vain-  
glory (Phil. 2:3).
6. Do nothing through partiality (I Tim.  
5:21).—Ed F. Rice.

## SUCCESSFUL PRAYER

### I John 3:22

1. Pattern after Christ (Matt. 6:7-13).
2. Abide in Christ (John 15:7).
3. Resist indifference (Matt. 26:41).
4. Eliminate doubt (I Tim. 2:8).
5. Yield to God's will (I John 5:14, 15).
6. Resolve to pray continuously (I Thess.  
5:17).—I. A. Falk.

## THE MEMORIES OF HOME

"Many a night I remember lying quietly  
in the little upper chamber before sleep came.  
There would come a gentle footstep on the  
stair, the door would noiselessly open, and a  
well known form, softly gliding through the  
darkness, would appear at my bedside. First,  
there would be a few pleasant inquiries of  
affection, which gradually deepened into  
words of counsel. Then, kneeling, her head  
close to mine, her most earnest hopes and  
prayers would flow forth in prayer. How  
largely a mother can wish for her boy. Her  
tears bespoke the earnestness of her desire. I  
seem to feel them yet where sometimes they  
fell upon my face. Rising, with a good-night  
kiss, she was gone."

A memory like that is the greatest gift a  
parent can leave a child. It will be a bulwark  
to guard against temptation and sin. It will  
prove a golden chain binding the child to the  
feet of God. Is it not worth while to fill a  
child's life with memories like that? How  
careless we parents are! How slothful, how  
negligent! God forgive and help us!—Harold  
Francis Branch, in *How to Have a Happy  
Home*.

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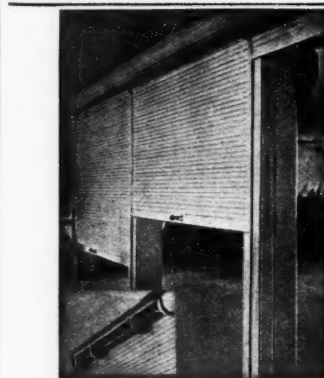
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## SOCIAL SERVICE OR THE GOSPEL?

We may supply the hungry, and help the sick and poor,  
But soon, their needs returning, they seek again our door.  
We aid the troubled outcast, the beggar by the way,  
But as their cries are heeded, they seek us day by day.

So while we thus would serve them, in Christ our Lord's dear name,  
We seek besides to win them from lives of sin and shame;  
To quench their soul's deep longing, to soothe its mortal pain;  
For all who quaff Christ's fountain shall never thirst again. —Farrar.

## WHAT THE HECTOGRAPH TEACHES

I like to think of Christ, the great Teacher, using apt illustrations and parables to convey great truths to His simple-minded followers. I like to ponder on the lessons the Master might teach us if He were here to-day, using examples from our modern life. May I share with you one such reverie, using my hectograph as the textbook?

A new, clean hectograph reminds me of a young, plastic life, waiting to receive impressions which will mold its character. Upon such a surface the imprint is quickly and easily made, producing a clear, plain copy. When the hectograph becomes worn, it is dull and colored. Little holes and cracks appear. Then the original must be left longer, and the copies will still be indistinct, and there will be blank spaces in many important parts of the manuscript. So a life lived in sin becomes less impressionable to influences of righteousness, and thus ruins the copy of God's plan for that life. Even though one seeks Him at an advanced age and is received by Him, the copy will be blurred and perhaps show empty spaces. This is because the surface was so worn and marred by sinful influences before receiving the master copy of Christ's pattern.

God's plan for each life is the pattern or writing He wishes to have us reproduce. The ink with which we write the copy or trace the pattern for the "original" represents our attitude toward our environment, the circumstances of life beyond our control, the sorrows, joys and trials of life.

The one who makes the original copy with the hectograph ink is the individual himself—his own will power or choice in the matter. He must live close to God in order to study His pattern. He must follow the leadings of the Holy Spirit, that he may be supplied with the right ink of patience and wisdom, lest he spoil the copy by using the wrong writing medium. Then he must hold the pattern firmly in place on the hectograph sheet that there shall be no blot or blur. So we must hold still in the hands of God, that in the furnace of affliction we may mirror His image in our lives. The many reprints of the original to be reproduced are the effects of our influence upon the lives of others. How important that the master copy be right!

Are you reproducing copies worthy of imitation? Is the "original" clear and plain, or blurred and blotted? Is your picture gloriously beautiful, or ugly and disfigured? —Mary Grinnell, in *The Free Methodist*. [Condensed.]

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# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

About twenty churches and organizations, representing over 6,000 members, have united in a soul-winning campaign in Waterloo, Iowa, which began Sunday, October 3, and will continue for four weeks, or more. Dr. Oscar Lowry, president of the Bible Institute of Pennsylvania, is the evangelist. Dr. Lowry is assisted by Raymond O. and Mrs. Nelson, who have charge of the music, and C. A. and Mrs. Sawtell, assistant evangelists. A large tabernacle has been built in the center of the city. The "Family Altar Broadcast" has been turned over to the campaign sponsors. They are on the air seven days each week on a hook-up covering three states. Each week-day morning the broadcast is from 6:30-7:00, and each Sunday morning from 7:30 to 8:00 over stations WMT, Waterloo; KMA, Shenandoah, Iowa, and KRNT, Des Moines, Iowa. Dr. Lowry writes, "Join with us in prayer for an old-fashioned, God-sent revival throughout our nation, which is in such desperate need of an awakening. Realizing the perilous times in which we live, we feel that the prayer of the psalmist should be upon the lips and coming from the hearts of God's people everywhere: 'It is time for thee, Lord, to work: for they have made void thy law.'"

After spending the month of July in two Bible conferences in Richmond Camp and Kingfield, Maine, the Tebo Gospel Party composed of C. W. and Mrs. Tebo, Nadina Leonard and Edna Mae Borders, returned to Homer, N.Y., for the Young People's and General Conferences which convened July 30 to August 22. The Young People's Conference was the largest in its history. There was a splendid response to the invitations to accept Christ. One night the front of the tabernacle was filled with young people definitely seeking cleansing from sin. The General Conference had the best attendance in years. There was a steady deepening of the Spirit throughout, reaching a climax during the closing days. Many yielded their lives wholly to Christ, and others accepted Him as their personal Saviour. Dr. Will H. Houghton was present the last two days and gave the closing address. Other speakers were Dr. L. Sale-Harrison, Dr. John W. Bradbury, Mrs. Arthur Tylee, Dr. Albert Hughes, Dr. Walter Hughes, Harlow Parsons, Clarence Keen, Frederick Sterne, Ralph Davis, C. W. Tebo. The Tebo Party closed a campaign in the First Evangelical Church in Lowell, Mass., September 12, and began another campaign in the First Evangelical Church, Pawtucket, R.I., September 14.

After spending a month in the Bible conference work in Rumney, N.H., the Dibble Evangelistic Party, consisting of George and Mrs. Dibble and Genevieve Burns, began the first campaign of the season in the East Main Street Baptist Church, Newport, Vt. Prayer meetings held in the church each morning were well attended. Many had prayer lists and earnest prayer was made for the unsaved. Results were evident as the meeting progressed. The prayer room was filled each night with the unsaved and with Christians conscious of this great spiritual need. Miss Burns had charge of a young people's conference hour each evening before the service. This hour was well attended and many problems were solved through the study of God's Word.

A report comes from H. Evan McKinley of a meeting he conducted for the Mignon Baptist Church, Sylacauga, Ala. In the first week 149 definite conversions and additions were reported. Mr. and Mrs. McKinley led the music, playing several instruments. Mr. McKinley also preached when the pastor so desired.

J. W. Troy writes, "We conducted a gracious campaign in September in the First Baptist Church, Rumely, Ind. Record crowds came and God stirred the community to the saving of souls."

While Methodism is stressing the Alders Gate experience of John Wesley, Taylor University is constantly demonstrating that these great reproducible experiences of Methodism may be had in our day. S. H. Turbeville, pastor of the First Methodist Episcopal Church at Mishawaka, Ind., will hold the fall revival at Taylor University. The meetings will begin the latter part of October.

The blessing of the Lord was upon the Middle East Young People's Conference held at Chautauqua Lake, N.Y. Raymond O. and Mrs. Nelson had charge of the music. Mr. Nelson also taught one of the seminary groups in personal soul-winning. During September the Nelsons held services in Warren, Johnsbury, Sugar Grove, Pa., and Grand Rapids, Mich.

The campaign at the First Evangelical Church, Denver, Colo., September 5-12, under the direction of Violet and Ruby Heefner and Anna Sudenga, was a fruitful work for the kingdom of God. Frank A. Crain, the pastor, states that a special work of grace was experienced in his church through the meeting. Souls were saved and two lives were dedicated for Christian service. Miss Sudenga's music was greatly enjoyed and a source of blessing, as was also the choruses taught by the evangelist's sister, Ruby Heefner. September 26 to October 3, the party filled an eight-day engagement at the Evanston Evangelical Church of Denver, Herbert H. Donnenworth, pastor.

Hilmore Cedarholm in company with the Evangel Male Quartet, composed of Howard Schoop, Robert Savage, Russell Case and Clyde Taylor, spent the month of August

touring Iowa, Illinois, and Minnesota in evangelistic work. During their visit to Armstrong, Minn., they visited Frieda Schneider, a shut-in, and sang gospel hymns and gave testimony to the divine love and grace of God. Mr. Cedarholm conducts family altar worship every morning over three radio stations in Iowa.

During their campaign with John Rader, pastor of the First Baptist Church, Silvis, Ill., O. W. and Mrs. Stucky had the joy of seeing 33 take a definite stand for the Lord. In the closing service of the engagement, 25 young people dedicated themselves to the Lord for life service. During the meetings the presence of Bibles increased from 70, on the opening night, to 119, in the closing service. A total of 10,471 Bible chapters were reported read during this period. One hundred and twenty-one signed the Bible reading covenant card, which will take them through the Bible during the next twelve months.

During the summer months Harry Vom Bruch spoke at the Fair Haven Bible Conference in New York. The Vom Bruch Party began their season's work in September at Cedar Rapids, Iowa, where the Lord blessed in the salvation of souls.

The tent meeting in Shelby, Ohio, conducted by John Carrara for the purpose of reaching those who would not go into a church service, was greatly used of God. The tent seated 600, but from the first night the crowds increased until it became difficult to take care of the overflow. Hundreds of chairs were brought in from churches and funeral parlors and hundreds stood outside the tent or sat in their automobiles. Many souls were saved, and at the last week-night service over 300 rededicated their lives to the Master's service. Six cottage prayer meetings were conducted each morning in connection with the services. Even on the cold nights the attendance kept up, interest was high, and before the close many were talking about a tent meeting for 1938. A nominating committee selected a permanent committee, one Christian business man from each church. They will meet once a month, and for next year they will plan a city-wide meeting for Shelby.

Forty persons were received by the Methodist Church, Augusta, Kan., as the result of Guy W. Green's services, September 1-12. The church in Ashland, Kan., was filled the last Saturday night of the meeting when Mr. Green gave a Bible memory recital of the entire book of Ruth.

Two weeks spent by Sylvester Sanford with the United Brethren Church, Austin, Minn., brought blessing to the church and community. All pastors of the city attended the meetings. More than 20 conversions were reported and 5 young women dedicated themselves for service on the mission field. There were 28 conversions reported in Mr. Sanford's meeting in the United Brethren Church, Minneapolis, Minn., the last two weeks in September.

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As evidenced by his reports, Hyman Appleman continues to find responsive hearts to the gospel message in cities in Texas. During his meeting with the South Park Baptist Church of Beaumont, there were 115 who responded to the invitation and united with the church. In the Magnolia Park Baptist Church, Houston, 131 additions were reported.

In a three-week meeting in Johnston City, Ill., Maurice Davis spoke to as many as 3,000 in one meeting. Thirty-two souls were saved. In Mr. Davis's meeting in Hebbardsville, Ky., the first part of October, he had the joy of seeing God honor the preaching of His Word.

## NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Herbert Lockyer's return to America was marked by a number of meetings in New York. The names of churches and pastors concerned follow: Union Church of Newburgh, Marchant King; West End Reformed Church, Port Jervis, H. C. Schmalzreidt; Presbyterian Church, Circleville, C. S. Janzen; First Reformed Church, Ellenville, Perry VanDyke; First Presbyterian Church, Monroe, C. F. Robson; Second Baptist Church, Auburn, P. S. James; in Pennsylvania—Hebron United Brethren Church, Lebanon, A. G. Biely; Otterbein United Brethren Church, Harrisburg, C. R. Beittel. Dr. Lockyer was one of the speakers at the D. L. Moody Centenary celebration in Forest Park, Ill., and also addressed the Englewood Presbyterian Church, Chicago, Dr. J. E. Congdon, and Wheaton College, Ill., students chapel hour.

Dr. Henry Ostrom was guest preacher at the Wealthy Street Baptist Church, Grand Rapids, Mich., Dr. D. Otis Fuller, pastor, and Summit Congregational Church, Rev. J. R. Stephenson, pastor. He was also on the program of the D. L. Moody Centenary celebration at Forest Park, Ill.

C. E. Putnam writes of the two score meetings he has held in Florida, of the attentive audiences, and of 40 who professed conversion during one week of camp meetings.

Ralph E. Stewart was one of the speakers at the Youth Conference at the Institute, prior to the opening of the school term. He gave a series of addresses September 8-19, at the Baptist Church of Oxford, Mich., H. J. Thibaut, pastor, and was guest preacher September 26, at the First Baptist Church, Asbury Park, N. J.

Dr. Max I. Reich for the next three months will be filling engagements in Great Britain.

Dr. William P. White reports meetings in Las Vegas, Boulder, Boulder Dam, Nev.; Winslow, Flagstaff, Grand Canyon, Ariz.; and in the Bethel Baptist Church, Salt Lake City, Utah, Rev. H. L. Baynes.

The Moody Musical Messengers brought musical cheer to the Youth Conference in Chicago, September 3-6, and then left for North Platte, Neb., stopping en route to sing at the Gospel Tabernacle, Omaha, Dr. R. R. Brown, pastor. At the meeting in the First Baptist Church, North Platte, Rev. G. D. White, pastor, six professed conversion, 175 consecrated their lives, and two offered themselves for full time service. A week in the First Baptist Church, Memphis, Tenn., followed. Dr. R. J. Bateman, pastor, did the preaching. The Musical Messengers sang at 50 meetings; 30 professed conversion, and 50 promised to join the church.

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### CENTENARY CELEBRATIONS

The D. L. Moody Centenary celebrations  
from October 24 to December 10 will be held  
in Western Canada, British Columbia, and the  
western and southwestern states. The fol-  
lowing cities and dates have been arranged.  
Local conditions or unforeseen circumstances  
may necessitate minor changes, but it now  
appears that this schedule will be carried  
through.

Oct. 24-29, Portland, Ore., Hinson Memo-  
rial Baptist, Staub Memorial Congregational;  
Oct. 24-26, Bellingham, Wash., First Presby-  
terian. In California: Oct. 31-Nov. 5, San  
Francisco, Glide Memorial M. E. (South);  
Oct. 31-Nov. 1, 2, San Jose, First Baptist  
Church; Nov. 7-12, Los Angeles, Church of  
the Open Door; Nov. 9, 10, San Bernardino,  
First Presbyterian Church; Nov. 11, 12,  
Riverside, First Baptist; Nov. 14-19, San  
Diego, First Baptist (White Temple); Nov.  
21-26, Tucson, Ariz., First Baptist. In Texas:  
Nov. 21-25, El Paso, First Baptist; Nov. 28-  
Dec. 3, Houston, First Baptist; Nov. 28-Dec.  
3, Galveston, First Presbyterian and Central  
Methodist; Dec. 5-10, Oklahoma City, Okla.,  
First Baptist; Dec. 5-10, Memphis, Tenn.

Among the speakers who have been invited  
to participate in the activities in this country  
are: Bishop J. Taylor Smith, London, Eng-  
land; Dr. Herbert Lockyer, Liverpool, Eng-  
land; Dr. William Evans, California; Dr. P.  
W. Philpott, Toronto, Canada; Dr. Will H.  
Houghton, Chicago; Rev. Ralph E. Stewart,  
Chicago; Rev. C. B. Nordland, Chicago. The  
Moody Musical Messengers will accompany  
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est blessing may rest upon this continued  
effort. Watch local newspapers for further  
announcements.

### FUTURE ENGAGEMENTS

Harry Beckman—Oct.-Nov. 2, Bowling Green, Ky.  
Gerald E. and Mrs. Bonney—Oct. 17-Nov. 1,  
Williamatic, Conn.; Nov. 7-29, Emporium, Pa.  
John Carrara—Nov. 7-21, Plainfield, N. J.; Nov.  
28-Dec. 12, Dixon, Ill.  
T. C. Crume—Oct. 18-31, Cincinnati, Ohio; Nov.  
8-21, Ocala, Fla.; Nov. 22-Dec. 5, Pensacola, Pa.  
Violet J. Heefner—Oct. 31-Nov. 7, Des Moines,  
Iowa; Nov. 14-21, Woodbine, Ill.; Nov. 28-Dec. 5,  
Polk, Ohio.  
W. D. Herstrom—Oct. 24-31, Akron, Ohio.  
Guila M. Logue and Muriel C. Smith—Oct. 19-31,  
Reading, Pa.  
Oscar Lowry—Oct. 3-Nov. 7, Waterloo, Iowa; Nov.  
14-Dec. 5, Bayonne, N.J.  
H. Evan McKinley (McKinley Musical Messen-  
gers)—Oct. 18-31, Pekin, Ill.; Nov. 1-14, Houston,  
Tex.; Dec. 5-19, Philadelphia, Pa.  
David F. Nygren and Harry W. Bundy—Oct. 31-  
Nov. 14, Verona, Wis.  
Raymond O. Nelson—October, Waterloo, Iowa;  
November, Bayonne, N.J.; January, Chicago, Ill.;  
February, Jamestown, N.Y.; March, Port Allegeny,  
Pa.; April, Centerville, Pa.  
W. E. Pietsch—Oct. 24-31, Portland, Ore.; Nov.  
2-4, Los Angeles, Calif.; Nov. 7, St. Louis, Mo.;  
Nov. 8, 9, Altoona, Pa.; Nov. 11-25, Grand Rapids,  
Mich.; Dec. 4, 5, Gebbing, Minn.; Dec. 7-17, Phila-  
delphia, Pa.; Dec. 20-31, Los Angeles, Calif.  
B. M. Rollins—Oct. 19-31, Lima, Ohio; Nov. 1-14,  
Logansport, Ind.; Nov. 15-28, Lansing, Mich.; Nov.  
29-Dec. 12, Crystal, Mich.  
Sylvester Sanford—Nov. 1-14, Winfield, Kan.; Nov.  
15-28, Oakdale, Neb.; Nov. 29-Dec. 12, Miller, Neb.;  
Dec. 12-23, Cheney, Neb.  
Gipsy Smith, Jr.—Oct. 31-Nov. 14, Greenwood,  
Miss.; Nov. 21-Dec. 5, Newberry, S.C.; Jan. 9-23,  
Key West, Fla.; Jan. 30-Feb. 13, Joplin, Mo.; Feb.  
20-Mar. 6, Covington, Va.; Mar. 13-27, Pine Bluff,  
Ark.; Apr. 3-17, Atlanta, Ga.; Apr. 24-May 8, El  
Dorado, Ark.; June 12-26, Woodruff, S.C.  
O. W. Stucky—Oct. 12-31, Evans City, Pa.; Nov.  
7-21, Sciotoville, Ohio; Nov. 28-Dec. 12, Rockford,  
Ill.; Jan. 2-16, Turtle Creek, Pa.  
Vom Bruch Evangelistic Party—November, Au-  
burn, N.Y.; December, Buffalo, N.Y.; January,  
Peoria, Ill.  
Ralph E. Underwood—Oct. 26-31, Peoria, Ill.;  
Nov. 1-14, Anderson, Ind.; Nov. 16-28, Evansville,  
Ind.; Dec. 1-7, Rittman, Ohio; Dec. 8-12, Akron,  
Ohio.

Moody Bible Institute Monthly



# Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

**Peloubet's Select Notes**, by Wilbur M. Smith, D.D.

We welcome from the press this great volume on the International Sunday School Lessons for 1938 by Dr. Smith. It is without doubt the best volume on the Sunday School lesson to be found anywhere. It is not a mere rehash of material written years ago. It gives every evidence of being the result of months of earnest research and labor on the part of a devout scholar. It is fresh and new and strong and spiritual.

Not only is this a lesson help for Sunday School teachers, it is a Bible commentary for ministers and other Bible students. As the first six months of 1938 are spent in the Gospel of Mark, Dr. Smith has given a splendid commentary on the entire book. One constantly wonders at the complete list of well selected books the author gives with each lesson. What a remarkable bibliophile and bibliographer this man is!

400 pages. 9x6 inches. W. A. Wilde Company, Boston. \$2.00.

W.H.H.\*

**Guiding Junior Boys and Girls in the Sunday School**, by Myrtle Owens Looney.

This book comes forth, the first of its kind, to combine a strong evangelistic emphasis with modern methods. The purpose of the book, as stated, is to help workers with Juniors "so to understand their needs, and the ways of meeting these needs, that they may in truth lead them to the old rugged cross, and along the way of happy, wholesome living." The contents provide a study of the Juniors themselves and instruction in how to teach them through class, department worship, and outside activities. The keynote regarding method is informality. The theory set forth is practically and interestingly illustrated from actual experiences in the Sunday School. In all experience-centered teaching, however, we feel that caution should be exercised against the tendency to omit vast portions of the Bible. Since all Scripture is profitable for instruction, better teaching methods do not excuse us from utilizing the entire Bible in our lessons.

The teacher unfamiliar with these modern methods must learn experimentally how and when to use them. So large a field covered in so short a space has limited full explanations, of which many teachers will feel the need. However, two more books are promised to follow. We believe that thoughtful study of this book will improve the work of Junior Sunday School teachers and officers. The unit is one in the training course for Sunday School workers offered by the Southern Baptist Convention.

127 pages. 7x5 inches. Broadman Press, Nashville. Cloth, 60 cents; paper, 40 cents. J.E.C.

\*Dr. Will H. Houghton.

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**CHARLIE D. TILLMAN,**

Tillman's Crossing, Atlanta, Ga.

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**We Shall Not All Sleep**, by Nancy H. Griffin.

In this prophetic story, the author sets forth in narrative form that which may happen during and immediately following the Rapture of the saints, as described in I Thessalonians 4. All will not agree with the conclusions assumed by the writer, but all will be interested, one feels certain, and the story is sure to produce new interests in a most timely theme.

28 pages. 6 x 3 3/4 inches. Mrs. N. H. Griffin, P.O. Box 55, Pasadena, Calif. Single copy 20 cents; 2 for 35 cents; 8 for \$1.00, gift envelopes furnished. W.P.L.

**Prophecy and Revelation**, by M. A. Morris.

The two subjects covered by this book are treated separately. Part I deals with the general subject of prophecy, while Part II is devoted solely to the book of Revelation. Among the subjects of Part I are, The Origin and the Fall of Satan, The Formation of Two Kingdoms: Christ's and Judas', The Church and the World Kingdom, Dispensations, and The Times of the Gentiles, and especially Signs of the Times, which occupies nearly a third of this portion of the book. The treatment of the book of Revelation follows a natural order of subjects. We do not fully agree with all the interpretations, but commend especially the many practical applications of truth, which writers on these subjects often neglect.

351 pages. 7 1/2 x 5 1/2 inches. Brethren Publishing House, Elgin, Ill. \$1.75. G.S.

**Supplied!** by Evelyn M. McClusky.

This group of devotional studies in the book of Numbers by a gifted young people's teacher of Portland, Ore., contains much excellent material. It is of such a nature that all who read may profit greatly thereby, for in the typical teaching, in which the fourth book of the Pentateuch abounds, the person and work of the Lord Jesus Christ are prominently to the fore, as well as the experiences of the true Christian in the world.

While the material is not well arranged for reading purposes, it is certain to prove exceedingly helpful to those who love the Word of God.

224 pages. 7 1/2 x 5 1/2 inches. Fundamental Truth Publishers, Findlay, Ohio. Cloth, \$1.25; paper, 60 cents. W.P.L.

**Morocco in Mufti**, by James Haldane.

As befits such a book, the author, for many years a missionary among the Moors, gives the earliest history of the country under Arab influence, and brings it down to the days of modern life. As in his other book, *Missionary Romance in Morocco*, he seeks to interpret the complex and contradictory character of a people steeped for centuries in the fatalistic teachings of Moslem theology. The twenty-eight chapters cover a wide range of topics and give the reader rare and valuable insights into the Moorish character. Only one thoroughly seasoned to his task could have garnered this intimate information.

Beginning with chapter twenty-two, Mr. Haldane discusses the purely Christian aspect of foreign missions to the Moors, gives a sketch of one of his converts, and generally pursues the significance of the Christian way of life and testimony among these so largely unresponsive people.

231 pages. 7 1/4 x 5 inches. Arthur H. Stockwell, London. \$1.75. J.R.R.

## "WE SHALL NOT ALL SLEEP"

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**Where the Star Still Shines**, by Winifred Kirkland.

Those who are familiar with the author's former book *The Easter People*, will appreciate the second volume on the interesting and unique customs of the Moravian Church. Not only Easter, but Christmas is celebrated by this denomination in an unusual way, partly because of the enjoyment the adults can secure from the observance, and partly from the instruction it conveys to the children. The Moravian is a children's church by no accident, but by long conviction. Its reverence for childhood has been founded on the belief that a child can be as good a Christian as an adult, and a large program of activities and the wide observance that is given to these religious anniversaries are intended to make a wholesome and lasting impression upon childhood.

64 pages. 7 1/4 x 4 1/2 inches. Fleming H. Revell Company, New York. 60 cents. C.H.B.

**General Biblical Introduction**, by H. S. Miller, M.A.

The author was formerly professor in the National Bible Institute and the Fort Wayne Bible Institute. His experience has brought him to realize the value of a work of this type for Bible students. There has long been needed for institute classes an unabridged text which traces in a complete manner the history of our Bible from the earliest revelations to our latest English translations, and proves beyond the question of a doubt that "we have a Bible which is in every way inspired, canonical, trustworthy, authoritative, the eternal Word of the eternal God." There has been no attempt at brevity, as completeness rather than terseness has been the object. The author believes that there is much to be said and that it takes time and space to say it, and when one does not have access to a large library or time for extensive research, it is convenient to have a representative amount of valuable information gathered into one volume.

The first part of this valuable text (eleven chapters) is devoted to the inspiration of the Scriptures. The next ten chapters have to do with the canonicity of the Scriptures; part three, biblical languages, writings and materials, and part four (chapters 25 to 27), the genuineness and authenticity of the Scriptures. There is a splendid bibliography and carefully prepared index, which indicates the thoroughness with which this volume has been compiled. Bible students will appreciate the labor that has been expended in the preparation of this extensive work. It has been recommended as a textbook for the Evangelical Teacher Training Association.

414 pages. 8 1/2 x 6 inches. Word-Bearer Press, Houghton, N.Y. \$2.00. C.H.B.



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## Mann of the Border, by D. Emmet Alter.

A dramatic story of Dr. Ernest Mann, missionary among the tribesmen on the north-west border of India. The author has not attempted to write a missionary biography, but has dramatized a brief chapter of unusual thrills, weaving in an appealing bit of romance. Fanatical tribesmen, a kidnaped missionary, and a fiancée of former college days are the chief characters in the drama. Assuming that all the facts are substantially correct, the writer has succeeded in demonstrating that truth is not only stranger than fiction, but is also more interesting and wholesome. The life and conditions of that alluring border land are vividly portrayed, and furnish a fitting background for the unique personality and ministry of the self-forgetting man of God who gave his all in reckless abandon. No one who reads this book will forget either its facts or message.

188 pages. 7 3/4 x 5 3/8 inches. Wm. B. Eerdmans Company, Grand Rapids. \$1.00. W.H.H.†

## Songs of Victory, B. B. McKinney.

The Sunday School Board of the Southern Baptist Convention has in this small songbook provided a tool for evangelistic effort. It is so pointed out in the Foreword. Old and familiar gospel songs abound, and a few more recent compositions have been added. Much "Moody-Sankey" song material is offered, suggesting the essential vitality of the songs of their glorious revival period. These may be sparks to enkindle new and holy revival fires in this day.

96 pages (109 song numbers). Southern Baptist Convention, Nashville. \$12.50 per 100, manilla, round or shaped notes. W.M.R.

## Five Great Non-Christian Religions, by C. H. Titterton.

A most excellent handbook on Mohammedanism, Hinduism, Buddhism, Confucianism and Shintoism. Although not a large volume, there is an astonishing amount of valuable matter packed into the pages, presented in a fresh and attractive manner, which will prove immensely helpful to those desiring something intelligible in a small compass.

This is a decidedly Christian book, that is, written from an uncompromising Christian viewpoint—quite unlike the average treatise on comparative religions. The utter hopelessness of paganism is laid bare, with its futile attempts to find some way of salvation based on human merit or self-effort. With directness and fervency the author stresses the urgency of carrying the gospel of our Lord Jesus Christ to all these multitudes whose only present "light" is actually darkness.

While it may be fittingly called a popular handbook, the volume should also prove most helpful to pastors and students.

118 pages. 8 1/4 x 5 3/8 inches. Inter-Varsity Fellowship, London. \$1.00. W.H.H.†

## Then and Now in Kenya Colony, by Willis R. Hotchkiss.

Forty-four years ago Mr. Hotchkiss and associated pioneers penetrated Kenya in quest of missionary experience, when it was virgin territory untouched by those economic and cultural forces which have since then so steadily transformed it into a modern crown colony. Then missionary work was just beginning in what is now the center of a net-work of fruitful schools and churches, the functions of which are being increasingly administered by a people who, little more than a generation ago, were sunk in ignorance and superstition. The author spans this entire period of awakening and its aftermath, and traces for the reader the civilizing and Christianizing influences which have followed. Like all pioneers, he has encountered many thrilling adventures, a graphic report of which embellishes these pages. His discussion of men and events is enriched by a practical philosophy gained in a school where, perforce, hard reality is the uncompromising teacher.

160 pages. 7 1/2 x 5 inches. Fleming H. Revell Company, New York. \$1.50 J.R.R.

†Dr. William H. Hockman.

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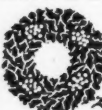
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**Laughing at the Saints**, by Roy L. Tawes.

The book gets its title from the subject of the first sermon. This is followed by eleven others with the following topics: Uncle Sam's Religion, In Defense of the Altar, Good People in Trouble, Not Caught in the Depression, Good Morning to You, A Holy Curiosity, The Difference in Stars, An Absolute Failure, The Rider on the White Horse, Are These Times too Much for Youth? and If You Are a Great People, Prove it! The author reveals the passion and imagination of the true preacher. Soul earnestness is revealed in every sermon. However, it is to be regretted that he has not trained himself to be strictly a Bible preacher. It is to be hoped that he will realize this and at once bring himself under the discipline which will so greatly increase his power and efficiency as a minister.

151 pages. 8x5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. P.B.F.

**Missionary Illustrations**, by Alva C. Bowers.

The author, who has spent twenty-six years on the foreign field, has compiled these stories from his own experience and those of other eminent missionaries for the use of all interested in the work of missions throughout the world. These stories will be appreciated as helpful illustrations for missionary sermons or Sunday School lessons, as well as monthly missionary programs in young people's societies and missionary organizations. The 106 illustrations are indexed so that it is possible readily to find a missionary story to illustrate a large number of subjects.

152 pages. 7¼x5 inches. Fleming H. Revell Company, New York. \$1.50. C.H.B.

**A Conference with God**, by Paul Lindemann.

We have read, almost continuously, through the three hundred-odd pages of this book of sermons, and the sustained excellence of the product had delighted us. There has been no sag in intellectual vigor, nor have we discovered any lack of sound exegesis until we came to the very last chapter, where the writer says: "Today at every sunset wailing Jews gather along ruined walls of Jerusalem, bemoaning the national fate, recalling the bliss of bygone days, and yearning for the re-establishment of Israel's glory. But their wailings are in vain. It is too late." Happily, this is not true. Even now prophecies are in process of fulfillment, looking forward to the re-establishment of Israel's glory. The author should read *Lectures on the Apocalypse*, by Seiss, the Lutheran authority, now in its fifteenth edition.

307 pages. 8x5½ inches. Augsburg Publishing House, Minneapolis. \$1.50. J.R.R.

**The Faith We Live By**, by Earl L. Douglass.

The pastor of the Summit Presbyterian Church, Germantown, Pa., presents under his forceful title "an exposition of the Apostles' Creed." He has wrought with a father's love and interest in his son and daughter, and other young people, to whom the book is dedicated. The style is lucid, direct, not freighted with terms of dogma and technical theology. Did space permit, quotations from each chapter could profitably be made which would reveal the clear, unquestioning, reverent faith of the writer. From a Bible which he accepts as having authority to speak, he defends in his twelve chapters the faith, progressively unfolded, in the historic document. The author does not undertake to adjudicate as between the pre- and post-millennial appearing of Christ; rather does he present the tenets of each interpretation. He says, "Both these views are held by Christians of equally earnest persuasion." Resurrection teaching is assured and positive, though his particular interpretation will not find acceptance with some deeply devout believers. As a whole, the message of this book is evangelical.

190 pages. 7½ x 5¼ inches. Cokesbury Press, Nashville. \$1.50.

W.M.R.

# DIABOLICAL

## Plot Against Purity

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65 pages. 7 1/4 x 5 inches. The American Bible Conference Association, Philadelphia. 80 cents.

W.P.L.  
**What Is This Islam World?** by Dr. Charles R. Watson.

We are reminded by the brief statement on the jacket that in the world of Islam, with its 250,000,000 people, centuries-old institutions are being swept away by the ferment and revolution of today. In Turkey the fez, the veil, and the caliphate have been discarded in rapid succession; in all lands the nationalistic spirit is spreading, and the feminist movement is liberating women from their ancient bondage. Secularism is a growing force and traditional orthodoxy is on the wane.

The author, who is president of the American University of Cairo, Egypt, is well qualified by family history, training, location and experience to write on this subject, and he has done so in a fair-minded spirit. He seeks to interpret the Moslem peoples in their politico-religious civilization, and considers how Christianity should deal with this gigantic world problem involving one-seventh of the human race. His discussion of the bearing of the crusades upon the Moslem attitude toward Christianity is especially important to missionaries who contemplate service in lands under the sway of the crescent.

207 pages. 7 3/4 x 5 1/2 inches. Friendship Press, New York. Cloth, \$1.00; paper, 60 cents.

J.R.R.  
**The Rise and Growth of English Hymnody**, by Harvey B. Marks, M.A.

A new book of 270 pages of reading matter, made available by 18 additional pages of indexes, is the signal for delight for such pastors, teachers, and musicians as hold special interest in the entrancing subject of hymnology. Here is such a book. The author, an Episcopal rector, reveals abundantly that his work is not the result of sudden purpose or passing enthusiasm; rather is there revealed prodigious and far-ranging research. One who is already possessed of major works on hymnology will enrich his library with this work because of its peculiar emphases, and especially because the authors of more recent hymns that are coming into prominent use are given biographical attention. A number of chapters of technical value precede the introduction of writers as they appear upon the canvas of the centuries. There are also concluding chapters on "Carols—Including Spirituals," and "The Musical Setting of the Hymns." The present work does not adequately touch the inspiring field of the gospel song, of such value to evangelistic bodies of believers. The author's interest in hymns as represented by official church hymnals is logical and justified. In this field his interest and insight have combined to gather sheaves of golden treasure.

288 pages. 8 1/4 x 5 1/2 inches. Fleming H. Revell Company, New York. \$2.50.

W.M.R.  
**The Fourth Lutheran Hour**, by Walter A. Maier.

Dr. Maier's powerful Bible-centered discourses have been broadcast over a nationwide network of thirty-one stations. The interest that was aroused in these broadcasts can be ascertained from the fact that ninety thousand letters were received from every state in the Union, Canadian provinces, and Mexico. The penetration of the fourth Lutheran hour into this area has demonstrated once more that the broadcasting of the gospel is no longer on trial as an experiment. The twenty-nine gospel messages delivered between October 4, 1936, and April 4, 1937, are reproduced in this volume. The author is to be congratulated on the evangelistic character of these messages, the great field they have reached, and their unprecedented reception by a multitude of listeners.

357 pages. 7 1/2 x 5 inches. Concordia Publishing House, St. Louis. \$1.50.

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# Institute and Alumni

William M. Runyan

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

## DR. GRAY MEMORIAL SERVICES

September 21 recurrently means grateful memories of our revered former President, Dr. James M. Gray. Upon that date two years ago he left us for the higher employ of the heavenly life.

In the Synthesis class, at 9:15 on that Tuesday morning, Dr. Houghton devoted a period to a fitting memorial in the hymns sung, a reading of the tribute preserved on the bronze tablet beside the platform, prayer by Dean Lundquist, and the reading of a memorial sonnet. A similar observance was given at the Synthesis class of the Evening School. These classes are the largest in the Institute, and nearly the entire student body were therefore participants in heart.

A more extended program was observed on Thursday evening, September 23, when the Institute Council held its first term meeting, with augmented attendance. Besides musical and song features, the singing of Dr. Gray's own or favorite songs and hymns, Dr. Fitzwater defined the faith of the departed leader in an exposition of the first chapter of Colossians, and followed with prayer most fitting to the sacredness of the hour.

## RECENT SPECIAL SPEAKERS

Miss Helen Western, missionary under South China Boat Mission; Mrs. Cameron Townsend, independent missionary, Mexico; George W. Hunter, field secretary, American European Fellowship; Oliver Thomson, missionary under Evangelical Union of South America; Julius Bergstrom, missionary under the Scandinavian Alliance Mission; Newton A. Kapp, missionary under Sudan Interior Mission; James Kapple, missionary

under Africa Inland Mission; Kornelia Unrau, missionary under Congo Inland Mission, studying at the Institute while on furlough; O. Vansteenbergh, co-director, Belgian Gospel Mission; Dr. R. V. Bingham, editor, *The Evangelical Christian*, Toronto, Ont., Canada; Dr. Wilbur M. Smith, editor, *Peloubet's Select Notes*; Dr. William L. Pettingill, Bible teacher, Wilmington, Del.

## STUDENTS OF OTHER DAYS

Charles F. Baker and Mrs. Baker (Teresa Bettes '25), of Milwaukee, Wis., were on September 2 bereaved in the death of their four-year-old lad, Alfred Harrison Baker.

Albert Simpson Reitz '18, and Mrs. Reitz (Elsie M. Oehmeke '18), 1208 Park Ave., Inglewood, Calif., were made the recipients of loving honor on the evening of July 28, celebrating the beginning of Mr. Reitz's twelfth year as pastor of the Fairview Heights Baptist Church of that city. The event was beautifully spiritual in program and expressions of affection for the parsonage family, including the three daughters—Marjorie, Dorothy, and Alberta.

Frank Brandfellner '13, who served the First United Evangelical Church, Highland Park, Ill., for the past five years, has been appointed pastor of St. Paul's Evangelical Congregational Church, Columbus, Ohio. His address will be 24 S. Warren Ave.

Maye E. Hatch '29, missionary to the Jews in Boston, writes of the joy that has been hers this summer in conducting a Fresh Air Camp for Jewish children, many of whom she has had the privilege of leading to Christ.

John Gerrard '28 and Mrs. Gerrard '31, expect soon to leave their mission at Contamana, Peru, with their daughter Dorothy Lois, and return to the homeland for furlough. Their address will then be Inland South America Missionary Union, 113 Fulton St., New York, N.Y.

E. Charles Hoffmeister, Jr. '36, is finding a fruitful field of service with the Southwest Young People's Mission, Clifton, Ariz., giving the gospel witness by visitation, litera-

ture, and such gatherings as can be arranged. A great challenge is in the young life of the region, that has had no opportunity to know of Christ.

Dr. H. L. Weber '11, renders an inspiring annual report of the work done in Cameroon, W. Africa, both for the souls and bodies of a vast native population. This mission is under the Presbyterian Board, U.S.A., and has 64 churches with a membership of 38,396.

Arthur Jensen '20, and Mrs. Jensen (Fannie Andrews '20), send word from Franson Memorial Bible School, P.O. Mhlotseni, Swaziland, S. Africa, instinct with tears and triumphs. Much malaria among the kraals; need of clothing, medicines, an automobile, and other materials. Their wonderful letter is an epic of moving interest. May prayers for them continue.

William F. Sirag '33, writes from London, England, that doors have been closed for continuing his labors in the Canary Islands, and after much prayer, the way has been opened for work in Borneo. He expects to arrive on that field in late July, his address to be Sinkawang, W. Borneo, N.E.I.

Edward B. Jenkins '15, pastor of the First Baptist Church, Rutherfordton, N.C., has seen much service since his student days at M.B.I., extensive travel and study in foreign lands, much writing for the religious press, and much evangelistic effort. He recently was commencement speaker at the Bob Jones College, Cleveland, Tenn., and was honored with the degree of Doctor of Divinity.

David D. Bulkley '15, superintendent of the City Union Mission, Inc., 537-539 Main St., Kansas City, Mo., lives and moves in a stirring maze of gospel activities, witnessing many victories for Christ. This was the fourth summer of fresh air camp work in the Ozarks on Opportunity Farm. From tiny tots to the aged unfortunate, this house of mercy welcomes to its heart an army of the needy, and good things from the earth and from God's larder of grace abound.

Hubert Reynhout '34, and Mrs. Reynhout (Doris Rogers '34), whose address is C.I.G. Mission, Idgah, Mysore City, S. India, are seeing victories among a Mohammedan people. "For him (the Mohammedan) to be a Christian means to be a spectacle before the world, often to suffer the loss of all things, and it may mean persecution and boycott and family trouble."

Edward Freeland '33, has resigned as pastor of the Baptist churches of Amy and Leoti, Kan., where he has served for three years, to further his education at the Hardin-Simmons University, Abilene, Tex.

Fred R. Daehler '22, and Mrs. Daehler '22, who have been serving for the past six and a half years the Calvary Baptist Church, Baker, Ore., have moved to Winslow, Ariz., where Mr. Daehler will be pastor of the First Baptist Church. Their address in Winslow will be, 411 Warren Avenue.

Milton J. Kerr '29, since leaving the Institute has received a B.Th. degree from Pikes Peak Seminary, a certificate from Crozer



An Unusual View

Institute Place and M. B. I. buildings (in foreground) as seen from LaSalle Street after the demolition necessary to make way for new Administration Building

November, 1937

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In the October VOICE: "What is Wrong With the Church," Dr. Marion McH. Hull, Atlanta; 60,000 churches in our country that did not have a convert last year, 9,000 that had to close their doors; "The Passing of Prophecies and Tongues," W. M. Robertson, Vancouver; "The New Birth and the Millennium," W. E. Pietsch, Los Angeles; "Genuine Divine Healing," Dr. Walter L. Wilson, Kansas City; "The Social Security Number and the Number of Revelation 13," W. E. HAWKINS, Dallas; "What the Bible Teaches As to Death and Eternal Torment," Jas. McKendrick, Scotland; "Out of Spiritism and Romanism into the Faith that Saves"; "The Ultimatum Facing the Protestant Church."

Russell Taylor Smith, Philadelphia in the prophetic department: "The Sino-Japanese War in Relation to Armageddon," "The Problem of the Pacific"; "God's Challenge to the Nations"; "The Rapture and the Revelation"; "The Near East Awakening From the Sleep of Centuries"; "An International Crazy Quilt"; "Hanging Out False Lights."

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ST. LOUIS

Theological Seminary, and expects soon to receive B.D. and D.Th. degrees from National Bible College. He has been pastor of the First Baptist Church, Cobleskill, N.Y., for the past year and a half. He says, "We have about tripled our congregations, as well as added to the church as the Spirit bears fruit."

Glenard C. Rambo '37 is "in charge of the Christian Church, Sauk Town Corners," R.F.D. 2, Rolling Prairie, Ind. He writes, "God has led us and blessed us. We have a fine group of Christians and a needy field at our door of foreign born people. Pray for us and for the work here."

Gerald A. Dahlquist '24, has been back in the work at Bamako, French West Africa, for one year, but during that time has been in very poor health. He writes that he is greatly improved, but requests the prayers of his friends for a complete and full recovery so that he might again give himself entirely to the work.

Mrs. Chas. E. Campbell '35, and Marian Thom '36, are working together among the Cherokee Indians at Stilwell, Okla. Mrs. Campbell writes, "Although right here at home, it is truly a 'foreign mission field' and a needy one. We need your prayers."

Lucille McCrary '24, 1525 Ross Ave., Waco, Tex., writes that she leaves in the very near future to take up her work again in Alaska under the direction of the Alaska Evangelization Society. She will appreciate the prayers of friends.

A. J. Jantzen '27, writes that the Lord is blessing the work of the American Sunday School Union in South Dakota. He says Mrs. Jantzen's physical condition is very serious, and requests prayer.

Kenneth Oglesby '30, and Mrs. Oglesby '30, had but arrived in Ethiopia when orders came for them to evacuate. They will be on furlough for a time, but "we are looking forward to another field under the Sudan Interior Mission."

Clarence E. Robinson, D.D. '99, who has been dean of Pike's Peak Bible Seminary, Colorado Springs, Colo., was at its July convocation made president. H. Ellis Lininger, a former Correspondence School student, becomes chancellor. To Horace A. Larsen '27, was granted the degree of Doctor of Theology.

John J. PreVol '22, pastor of the First Baptist Church, Hutchinson, Kan., finds there a most promising field. With a beautiful church building, more than 1,200 members and as the only white Baptist church in the city of 33,000 population, the responsibility of this organization is recognized. More than 100 members have been received in the first year of Dr. PreVol's pastorate. His Sunday morning messages are broadcast over station KWBG.

J. Wesley Smiley '12, writes from Oyen, Alberta, Canada, that he is pastor of the United Church in that village and of several associated stations. "I cherish pleasant memories of the two years spent in the Moody Bible Institute."

M. Z. Hovda '23, Westminster, Md., after Institute days was graduated from both Carthage (Ill.) College and Northern Baptist Seminary. He has done twelve years of pastoral work in Illinois, and for the last year has been attending Westminster (Md.) Seminary, from which he will receive the degree, S.T.B., in May.

Moody Bible Institute Monthly



Edith Melick '22, R. 2, Unadilla, N.Y., writes that the past fifteen years have meant to her, two years in Honduras, as matron in a boarding home for girls, eight months at home fighting for restored health, six years of field secretarial work, a difficult time of economic uncertainty, and her testimony is to "a deeper peace than I've ever known; a greater conviction of the Father's guidance, of His love, His concern, and of the abiding truth of Romans 8:28."

Ralph A. Brown '18, and Mrs. Brown (Florence Cole '18) are living in Eldorado, Ill., where Mr. Brown is pastor of the Calvary Baptist Church.

Esther Brotherson '33, 644 Ohio Ave., Kansas City, Kan., is working in the State School for the Blind, where she has a daily Bible class of twenty-five, and a Sunday School class of fifty members.

Leonard K. Okerstrom '33, pastor of the Court Street Gospel Center, Clearwater, Fla., Mrs. Okerstrom, and their two young sons and remaining daughter have been called upon to part with their darling Helen Elaine, who was nearly nine years of age at the time of her death, July 17. She was one of the dear children who in past years has known the Susan G. Gray Building as a home while parents were students. God graciously bless the bereaved ones.

A. Hortense Quinche '25, reports her address, where she will exercise her teaching ministry among the boys in a gold mining district, as follows: A. I. M., Maituit, pres Watsa, Congo Belge (via l'Egypte et Aba).

Mrs. Benjamin R. Wortman (Esther Erickson '13), Lyndon Station, Wis., reports that she and her husband welcome a group of worshipers into their home where services are held. Despite much sickness and a lack of needed supplies, they are valiantly serving in a community where the saving message is much needed.

Dr. Joseph Croft Dent '92, whose resignation from the pastorate of the Judson Baptist Church, of Oak Park, was recently reported, served seven churches in Illinois over a period of forty-six years, and received 751 members into the Judson Church. He continues to teach at the Northern Baptist Theological Seminary, Chicago.

Robert E. Kelley '29, while visiting relatives in Memphis, Tenn., supplied the pulpit of the East Side Cumberland Presbyterian Church of that city, on August 15 and 22. Mr. Kelley returned to his studies at Northwestern University, Evanston, Ill., this fall.

Peter L. Thompson '99, writes from his farm home, Route 3, Shawville, Quebec, Canada, of his pleasure in seeing the work of the Institute carried on under the blessing of God through so many years. He says, "Continue the same interest in all the students, as they may be passing through many defeats that are not known to the rest of the body."

Ethel A. Street '29, has for a number of years, found joy and blessing in serving the Memorial Presbyterian Church in St. Louis, Mo., in the capacity of secretary and church visitor. She is alert for new students for M.B.I.

Herbert C. Bolton '36, is pastor of three Southern Methodist Churches in and around Kingsport, Tenn. "How thankful am I," he testifies, "that I was privileged to attend Moody four terms! Otherwise I would not have been as prepared as I am for the work I am undertaking."

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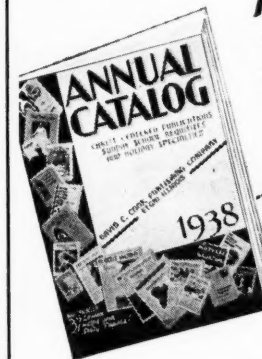
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Goldie Grace Cook '22, 25 Pierpont Ave.,  
Potsdam, N.Y., finds much satisfaction in  
knowing that she has the prayers of the In-  
stitute family, and believes that she has been  
given victory over much discouragement in  
this way.

Nellie Dearborn '27, 7 Riverdale Ave.,  
Toronto, Ont., Canada, has been active in  
various Christian tasks, for a part of the time  
having to contend for restored health. She  
desires that her greetings be sent to her be-  
loved classmates and Institute friends.

Edwin D. Youmans '31, 330 Hardin Ave.,  
College Park, Ga., as health has permitted,  
has been active in group evangelistic work in  
many needy places, and hopes to resume serv-  
ice in the mountains of Kentucky.

### BORN

To Harry W. Stahlman '28, and Mrs.  
Stahlman, a son, Aug. 3, Iquitos, Peru, South  
America.

To William Stuckey '33, and Mrs. Stuckey,  
a daughter, Martha Jane, Aug. 29, 204 S.  
9th St., Fairfield, Iowa.

To C. J. Glittenberg '22, and Mrs. Glit-  
tenberg (Anna Battles '23), a daughter,  
Carol Joy, July 9, China.

To Lester Huber '29, and Mrs. Huber  
(LeZetta Mottashed '29), a daughter, Vivian  
Ree, July 22, Africa.

To C. Richard Springer '36, and Mrs.  
Springer (Marion E. Tucker '36), a daugh-  
ter, Mary Olive Harriet, Aug. 19, Wuhu,  
China.

To James L. Austin '35, and Mrs. Aus-  
tin (Leone Tyler '36), a son, John Man-  
fred, June 30, Superior, Wis. Address, 1916  
Lack. Ave.

To Arthur G. Peterson '19, and Mrs. Peter-  
son, a daughter, Bernice Hope, June 19. They  
are now entering upon their third term of  
service in Venezuela. Their address is, Valle  
de La Pascua, Venezuela, South America.  
Estado Guarico.

### MARRIED

Edward S. Freeland '33, and Vera Ruth  
Whitchurch '20, Aug. 29, El Paso, Tex. Mr.  
Freeland plans to finish training at Hardin-  
Simmons University, and their address will  
be, General Delivery, Abilene, Tex.

R. Vernon Paulson '33, and Elissa Nellie  
Lewis, Aug. 30. At home, Howard City,  
Mich.

Otto Bechtel and Helen Fields '33, Feb.  
14, Niamey, Niger Colony, French West  
Africa.

Roy Alfred Brehm '21, and Evelyn Caro-  
line Snyder, Sept. 21. At home, 2022 N.  
Mozart St., Chicago.

Albert A. Lucchi '37, and Phyllis R. Mur-  
ray '36, Aug. 31, Sheboygan, Wis. Mr. Lucchi  
is pastor of the Gospel Center, 410 N. 7th  
St., Keokuk, Iowa.

Chauncey D. Holden '37, and Lauretta M.  
Boone '37, Aug. 28, Hornell, N.Y.

Norman Weiss '37, and Naomi Van de  
Water '37, Sept. 1, Oceanside, Long Island,  
N.Y.

Clarence W. Johnson '33, and Florence  
Southwick '37, Sept. 11, Williams Bay, Wis.  
At home, Lindford Parsonage, Littlefork,  
Minn.

Judson McClure, Jr. '36, and Charlotte L.  
Fink '36, Sept. 16, Freeport, Ill. Mr. Mc-  
Clure is pastor of the Baptist Church, Hor-  
ton, Iowa. Address, R.R. 1, Waverly, Iowa.

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## The Station

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### TO INSTALL IMPROVED EQUIPMENT

The purchase of new input equipment is expected to bring about a marked improvement in the broadcasting and reception of W-M-B-I's radio programs in the near future. Several velocity type microphones—more commonly known as "ribbon mikes"—program amplifying panels, and a control console will be installed on or about November 15. The new equipment, bearing the stamp of the R.C.A. Manufacturing Company, is of the latest design, both from a technical standpoint and in appearance to the eye.

The modern microphone is to replace the old condenser type which has been in use for several years and which is not capable of meeting the demands of present-day broadcasting. Greater flexibility in production of programs and an improvement in the quality of their reproduction are made apparent to the listener; and variety, now difficult to attain, will be made possible. More natural musical tones and blends, and new color, can readily be effected with the new equipment.

### FROM THE BIBLE QUIZ

1. Who was the father of Noah? (Gen. 5:28, 29)
2. What mount is a Sabbath day's journey from Jerusalem? (Acts 1:12)
3. James gives a reason for failure in prayer. What is it? (James 4:3)
4. Of whom is it said that they heard our Lord gladly? (Mark 12:37)

### NEW STAFF MEMBER

George F. Santa, of Virginia, Minn., was graduated from the Institute in the August 1937 class. During his student days he assisted in radio programs, both as a musician and writer of continuity for some of the programs. He was also chosen as the class poet and wrote the poem used for the class song.



George F. Santa

In the enlargement of the radio schedule and program, the need for more continuity and editorial material has been apparent, and Mr. Santa was called into the Radio Department as a member of the staff, beginning with September 15, to devote himself to the supervision of the continuity work. Already God's blessing has been upon this new activity, and friends of W-M-B-I are invited to pray for Mr. Santa and his relation to the work.

### FOUND BY THE AIR WAVES

#### A Soul Needing Salvation

"One day I accidentally got your station tuned in on my radio . . . After listening several times to your broadcasts . . . it all became very clear to me that I needed that wonderful Saviour, that only He could help me. So before my radio I knelt to ask forgiveness and mercy. Yes, dear radio friends, He did hear me. I have been born again!"

#### One Contemplating Surrender

"Your missionary program last Thursday made me more desirous to give my life to the Lord in missionary service."

### MONTHLY PROGRAM OF STATION W-M-B-I Central Standard Time

#### Sunday, November 7, 14, 21, 28

- 11:00 A.M.—Moody Memorial Church
- 12:30 P.M.—Sunday Organ Melodies
- 12:45 P.M.—W-M-B-I Round Table
- 1:00 P.M.—Men's Voices in Song
- 1:15 P.M.—Message
- 1:30 P.M.—Young People's Program
- 2:00 P.M.—W-M-B-I Singers

#### Monday, November 1, 8, 15, 22, 29

- 7:00 A.M.—Sunrise Service
- 10:30 A.M.—Devotional Hour
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—Radio School of the Bible
- 3:30 P.M.—Songs of the Gospel
- 3:40 P.M.—The Gospel in Print
- 4:00 P.M.—Birthday Anniversary Program

#### Tuesday, November 2, 9, 16, 23, 30

- 7:00 A.M.—Sunrise Service
- 10:30 A.M.—Home Hour

#### 11:10 A.M.—Chorus Time

- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—The Liquor Problem
- 3:15 P.M.—Music
- 3:30 P.M.—"I See by the Papers"
- 3:45 P.M.—"Golden Nuggets"
- 4:00 P.M.—"Grace Notes"
- 4:15 P.M.—"Wonderful Words"

#### Wednesday, November 3, 10, 17, 24

- 7:00 A.M.—Sunrise Service
- 10:30 A.M.—Shut-in Program
- 12:00 M.—Midday Hour
- 3:00 P.M.—International Sunday School Lesson
- 3:30 P.M.—"Hymns You Love to Sing"
- 3:45 P.M.—Question Hour
- 4:15 P.M.—Music

#### Thursday, November 4, 11, 18, 25

- 7:00 A.M.—Sunrise Service
- 10:30 A.M.—Missionary Music

### NEW PROGRAMS FOR THE FALL

While many of W-M-B-I's regular broadcasts continue unchanged, and others, not heard in recent months, have been resumed, the fall broadcasting schedule, in effect since October 1, features a number of programs new to the station's listeners.

Among those broadcasts expected to be of increasing interest is the W-M-B-I Round Table, conducted each Sunday afternoon by members of the radio staff. Topics of vital interest to believers are discussed with a view to inducing systematic thinking and study along the various lines considered. Two vocal ensembles under the direction of T. J. Bittikofer are also heard on Sunday afternoons; the male octet at one o'clock, and the W-M-B-I Singers, a mixed ensemble, at two o'clock. The Young People's Hour, introduced last winter, occupies two thirty-minute periods during the week, one on Saturday, as formerly, and a new one on Sunday.

### Variety in Week-Day Schedule

The week-day schedule presents unusual variety in subject matter and nature of presentation, several new fifteen-minute programs being prominent in the broadcast listing. "Golden Nuggets," Greek word studies, presented by Rev. Kenneth S. Wuest, immediately precedes on Tuesday afternoons, a new music-and-continuity feature entitled, "Grace Notes."

Because of the emphasis placed on soul-saving in this Centenary year of D. L. Moody's birth, "True Stories in Soul-Winning" should prove a popular Friday afternoon feature. Once a month "Stories behind the Hymns" is presented in dialogue form and the piano and organ duets, so well received a few seasons back, have been resumed and are heard each Saturday noon.

### Bible Quiz Biweekly

Its unusual popularity and profit to listeners have accorded the Bible Quiz a prominent place on the air again this fall. However, it is now heard on every alternate Thursday. The Christian Amateur Hour and a program conducted by a Wheaton College group is likewise presented alternately on Thursdays at 3:30 P.M.

- 10:45 A.M.—Echoes from Mission Fields
- 11:15 A.M.—Music Faculty Program
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—Feature Hour
- 3:30 P.M.—Message
- 3:45 P.M.—Amateur Hour and Wheaton College (alternate)
- 4:15 P.M.—Scandinavian Program

#### Friday, November 5, 12, 19, 26

- 7:00 A.M.—Sunrise Service
- 10:30 A.M.—Radio School of the Bible
- 11:05 A.M.—Friday Morning Songsters
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—Radio School of the Bible
- 3:30 P.M.—Music
- 3:45 P.M.—Jewish Sabbath Service
- 4:15 P.M.—True Stories of Soul-Winning
- 1:00-2:00 A.M.—Midnight Hour

#### Saturday, November 6, 13, 20, 27

- 7:00 A.M.—Sunrise Service
- 10:30 A.M.—K.Y.B. Club
- 11:15 A.M.—Teen-Age Bible Study
- 11:30 A.M.—Church School Program
- 12:00 M.—Piano and Organ Duets
- 3:00 P.M.—String Choir
- 3:30 P.M.—Message and Radio School of the Bible
- 4:00 P.M.—"Mother Ruth"





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